

April
1934

ONE HUNDRED FOURTH
Annual Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH
April 6, 7, 8, 1934

With Report of Discourses



Published by the
Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

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One Hundred and Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 6, 7, and 8, 1934.

The proceedings of the various sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, and J. Reuben Clark, Jr.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith,¹ David O. McKay, Joseph Fielding Smith,² Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe,³ and Charles A. Callis.

Of the First Council of Seventy: J. Golden Kimball, Rulon S. Wells,⁴ Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, and John H. Taylor.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Presidents of Stakes and their counselors, Patriarchs, and numerous High Priests, Seventies, and Elders, from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Don B. Colton, Eastern States; George S. Romney, Northern States; Arthur Welling, North Central States; Elias S. Woodruff, Central States; Miles L. Jones, East Central States; LeGrand Richards, Southern States; Charles E. Rowan, Jr., Texas; Joseph J. Daynes, Western States; Alonzo A. Hinckley, California; William R. Sloan, Northwestern States; John V. Bluth, Canada; Harold W. Pratt, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

¹George F. Richards was absent because of illness.

²Stephen L. Richards was absent because of illness.

³Joseph F. Merrill was absent, presiding over the European Mission.

⁴Charles H. Hart was absent because of illness.

FIRST DAY

MORNING MEETING

The large auditorium and galleries of the great Tabernacle were filled almost to capacity with men and women from the stakes and missions of the Church.

The opening session of the Conference commenced promptly at 10 o'clock, Friday morning, October 6, 1934, with President Heber J. Grant presiding.

The congregation joined in singing the hymn, "Come, come, ye Saints."

Elder John B. Reed, President of the San Luis Stake, offered the invocation.

A soprano solo, "Fear not ye, O Israel," was sung by Jessie Williams.

PRESIDENT HEBER J. GRANT

presented for the vote of the Conference the General Authorities and Officers of the Church, also the General Auxiliary Officers, who were unanimously sustained, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	Stephen L. Richards
Reed Smoot	Richard R. Lyman
George Albert Smith	Melvin J. Ballard
George F. Richards	John A. Widtsoe
David O. McKay	Joseph F. Merrill
Joseph Fielding Smith	Charles A. Callis

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball	Levi Edgar Young
Rulon S. Wells	Antoine R. Ivins
Charles H. Hart	Samuel O. Bennion
John H. Taylor	

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
 David A. Smith, First Counselor
 John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	David O. McKay
Anthony W. Ivins	Stephen L. Richards
J. Reuben Clark, Jr.	Richard R. Lyman
Willard Young	John A. Widtsoe
Rudger Clawson	Adam S. Bennion
Joseph F. Merrill	Franklin S. Harris
Joseph Fielding Smith	
Arthur Winter, Secretary and Treasurer	

COMMISSIONER OF EDUCATION

John A. Widtsoe

AUDITING COMMITTEE

Henry H. Rolapp	Orval W. Adams	John W. Hart
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TABERNACLE CHOIR

David A. Smith, President; Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor.

ORGANISTS

Edward P. Kimball	Alexander Schreiner
Frank W. Asper	Wade M. Stephens, Assistant

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Julia A. Child, Second Counselor
 with all the members of the Board as at present constituted.

GENERAL CONFERENCE

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
 Stephen L. Richards, 1st Asst. Superintendent
 George D. Pyper, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
 Richard R. Lyman, 1st Asst. Superintendent
 Melvin J. Ballard, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
 Lucy Grant Cannon, First Counselor
 Clarissa A. Beesley, Second Counselor
 with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
 Isabelle S. Ross, 1st Asst. Superintendent
 Edith Hunter Lambert, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

FINANCIAL AND STATISTICAL REPORT

At the request of President Heber J. Grant, Elder David O. McKay read the financial and statistical report of the Church as follows:

FINANCIAL STATEMENT

The expenditures by the Church for the year 1933:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting houses	\$ 123,458.48
For ward maintenance expenses	646,408.44
For stake maintenance expenses	189,296.04
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	\$ 959,162.96

Education:

Expended for the maintenance of Church school system..\$ 530,243.19

Temples:

Expended for the maintenance and operation of temples..\$ 136,457.70

Charities:

For the care of the worthy poor and other charitable purposes, including hospital treatment.....\$ 157,208.88

Missionary Work:

For the maintenance and operation of all the missions and for the erection of places of worship and other buildings in the missions.....\$ 597,577.42

Total\$2,380,650.15

which has been taken from the tithes and other Church funds and returned by the Trustee-in-trust to the Saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and mission activities.

Other Charities:

In addition to charities paid from the tithes as before named, there has also been disbursed the fast offerings, other charities, and assistance rendered by the Relief Society, in the sum of \$355,566.71, which amount, added to the \$157,208.88 paid from the tithes, makes the total charity assistance rendered by the Church..\$ 512,775.59

Expended for the maintenance of missionaries:

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance..\$ 43,799.02

Average cost per missionary in the missions during the year 1933, \$29.77 per month, or a total of \$357.24 per year per missionary. There was an average of 1,016 missionaries in the various missions during 1933, making a total average expense for the year, (\$357.24 x 1,016)\$ 362,955.84

Estimated average earnings per missionary \$900.00 per year x 1,016, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of\$ 914,400.00
making a total estimated contribution of missionaries and their families to the Church for the preaching of the Gospel\$1,321,154.86

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS FOR
THE YEAR 1933

There are at the present time: 105 stakes of Zion; 935 wards; 79 independent branches; 36 dependent branches, or a total of 1,050 wards and branches in the stakes of Zion. There are 31 missions (including the European Mission), 875 mission branches, and 206 districts.

CHURCH GROWTH

Children blessed and entered on the records of the Church in the
stakes and missions 19,528
Children baptized in the stakes and missions 15,480

Converts baptized in the stakes and missions	7,889
Number of long-term missionaries from Zion, Dec. 31, 1933....	971
Number of short-term missionaries from Zion, Dec. 31, 1933..	31
Number of local missionaries	61
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Total number of missionaries on foreign missions	1,063
Number engaged in missionary work in the stakes	1,585
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Total Missionaries	2,648
Number of missionaries who received training at the Missionary Home	409
Persons recommended to the temples from the stakes.....	74,357

SOCIAL STATISTICS

Birth rate, 27.3 per thousand
 Marriage rate, 15.5 per thousand
 Death rate, 6.7 per thousand
 Families owning their own homes, 62 per cent.

CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST OCTOBER
CONFERENCE*Mission Presidents Appointed:*

Joseph J. Daynes appointed President of the Western States Mission to succeed Elias S. Woodruff.

LeGrand Richards appointed President of the Southern States Mission to succeed Charles A. Callis.

Reuben M. Wiberg appointed President of the Tongan Mission to succeed Verl L. Stubbs (who was acting-president).

Harold W. Pratt appointed President of the Mexican Mission to succeed Antoine R. Ivins

William G. Sears appointed President of the Samoan Mission to succeed Willard L. Smith.

Temple President Appointed:

Robert D. Young appointed President of the Manti Temple to succeed Lewis Anderson who passed away.

New Stake Organized:

Wells Stake organized, formerly part of Grant Stake.

Stake Presidents Appointed:

Thomas E. Towler appointed President of Wells Stake.

Charles W. Fagg appointed President of the Grant Stake to succeed Joseph J. Daynes.

Claudius Bowman appointed President of the Juarez Stake to succeed Ralph B. Keeler.

David H. Cannon appointed President of the Hollywood Stake to succeed LeGrand Richards.

Charles C. Heaton appointed President of the Kanab Stake to succeed Heber J. Meeks.

Wallace Eugene Poulson appointed President of the Sevier Stake to succeed Robert D. Young.

Stake President who has died:

Heber J. Meeks of the Kanab Stake.

New Wards Organized:

Fairfield Ward, Blaine Stake (formerly an independent branch).

Springfield Ward, Blackfoot Stake (formerly an independent branch).

New Branch Organized:

Morgan Independent Branch, San Luis Stake.

Wards and Branch Disorganized:

Manard Ward, Blaine Stake.

Cedarview Ward, Roosevelt Stake.

Hollister Branch, Twin Falls Stake.

PRESIDENT HEBER J. GRANT

It is a source of great pleasure to me to meet this vast audience. I think that this is the largest audience that I recall having seen in this house at a Friday conference meeting. It is very gratifying to me to see the interest that the people have in our conferences.

I appreciate the remarkable and wonderful growth of the Church. When I look back fifty-one years ago this coming October conference, to the time when I became one of the General Authorities of the Church—at which time as I recall it we had less than thirty stakes, and now we have one hundred and five—I am grateful for the growth of the Church of Jesus Christ of Latter-day Saints.

RECALLS EARLY TRIP

I recall my first trip fifty years ago this coming May up into the Rexburg country. Rexburg at that time was a branch of one of the wards in Cache Valley, and there were fewer than 1300 people belonging to the Church residing north of the Oneida Stake of Zion. Today we have more than 100,000 I am sure, if we go north and west, and up into Canada.

I also recall that just before I was made a member of the Council of the Twelve, I visited Oakley and other towns in the vicinity of Oakley. One year previous to that time I visited Oakley when it was a branch of the Grantsville Ward of the Tooele Stake of Zion. I had to travel to Salt Lake City, through the Salt Lake, the Davis, the Weber and the Box Elder stakes to Brigham City, and then two days and a fraction westward to get to a branch of the Grantsville Ward of the Tooele Stake of Zion. We now have about half a dozen stakes between Brigham City and that section.

DIVINE AUTHORITY RESTORED

Each and every year the Church is stronger than it was the year before. The Church is progressing, it is not going backward. Men may make mistakes, but the Church stands firm.

The Gospel is in very deed the plan of life and salvation. God has spoken again from the heavens. God himself has introduced his Son Jesus Christ, the Savior of the world, to the boy Joseph Smith. John the Baptist has laid his hands upon the heads of Joseph Smith and Oliver Cowdery and given them the authority to baptize, then commanding them to baptize each other.

Peter, James, and John, the Apostles of Jesus Christ during his ministry and after his death, have laid their hands upon the heads of Joseph Smith and Oliver Cowdery and restored again the apostleship to earth. Every gift, every grace, every endowment, every privilege, and every authority that was enjoyed in early days by the Saints of God during the administration of Jesus Christ and following his crucifixion belong to and are enjoyed today by the Latter-day Saints.

CHAPELS DEDICATED

Nearly every Sunday during the past six months I have dedicated a meeting house or met with various branches in the missions of the Church. During the past six months we have dedicated a magnificent chapel in Washington, D. C., a credit to the Latter-day Saints and a credit to that great city, acknowledged by all with whom I have talked—although not so expensive as some other church buildings which cost perhaps two, three or four times as much—to be a building equal in beauty and construction, for its size, to any of the fine buildings in Washington. At the first meeting of the branch some years ago in Washington there were five in attendance. More than two thousand people attended the dedication of our chapel—of course some of them came a second time, and perhaps a third, but people were requested to attend but one meeting. It is a matter of satisfaction, to realize that **we** have one of the very finest churches in our chief city, the capital of our nation.

HAVE TRUTH TO GIVE

It is a source of satisfaction that I can say that I believe that every true Latter-day Saint, or every Latter-day Saint who is actually living his or her religion, sustains in his or her heart, with prayers and good works, the General Authorities of the Church. I am very grateful for the truth.

I remember distributing some pamphlets—in fact several thousand—during the Christmas season, entitled, “The Power of Truth.” We have the truth to give to the world, and no other people has the truth, the actual Gospel of Jesus Christ, established by Him. This little pamphlet says regarding truth:

Truth is the rock foundation of every great character.

And truth is the rock foundation of the Church of Christ, and you and I have been blessed with a testimony of the divinity of it.

It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always—power.

TESTIMONY REMAINS

When we live in harmony with our high ideals we never lose the testimony of the Gospel. We are ever ready and willing to sustain those who in the providence of the Lord have been called upon to preside over the Church. Those who fail to keep the commandments of the Lord and who indulge in fault-finding and criticism are the only ones who lose their faith.

From my childhood until the present time I have no recollection of any individual with whom I have been acquainted, who was an honest, conscientious tithing-payer, who was listening to and obeying the instructions given by the president of the Church, and by the various presidents of stakes and bishops of wards, having lost his or her faith. On the contrary I have seen many lose their faith who have failed to live up to Latter-day Saint ideals and their Gospel knowledge. Some one has said that "knowledge without practice is like a glass eye, all for show and nothing for use."

Truth ever defies full definition. Like electricity it can only be explained by noting its manifestation. It is the compass of the soul, the guardian of conscience, the final touchstone of right. Truth is the revelation of the ideal; but it is also an inspiration to realize that ideal, a constant impulse to live it.

MISSIONARIES HAPPY

In no part of the work of God here upon the earth at the present time is there such a band of happy, contented, peaceful people as those who are engaged in missionary service. Service is the real key to joy. When one is giving service for the advancement of humanity, when one is working without money and without price, with no hope of earthly reward, there comes a real, genuine joy into the human heart that I am convinced only those who have experienced the inspiration of the Holy Ghost which comes to them in the mission field know anything about.

I can testify in all humility that the three years that stand out most prominently in my life are the three years when I was laboring as the president of the European Mission.

LYING SCORED

Lying is one of the oldest vices in the world—it made its debut in the first recorded conversation in history, in a famous interview in the garden of Eden. Lying is the sacrifice of honor to create a wrong impression. It is masquerading in misfit virtues. Truth can stand alone, for it needs no chaperone or escort. Lies are cowardly, fearsome things that must travel in battalions. They are like a lot of drunken men, one vainly seeking to support another. Lying is the partner and accomplice of all other vices. It is the cancer of moral degeneracy in an individual life.

Truth is the oldest of all virtues; it antedated man, it lived before there was man to perceive it or to accept it. It is the unchangeable, the constant. Law is the eternal truth of nature—the unity that always produces identical results under identical conditions. When a man discovers a great truth in nature he has the key to the understanding of a million phenomena; when he grasps a great

truth in morals he has in it the key to his spiritual re-creation. For the individual, there is no such thing as theoretic truth; a great truth that is not absorbed by our whole mind and life, and has not become an inseparable part of our living, is not a real truth to us. If we know the truth and do not live it, our life is—a lie.

May the Lord help each and every one of us to live the truth is my humble prayer.

CHURCH MAKES NO MISTAKES

I am very happy indeed to feel that the Church does not make mistakes; that the Church has been true to its divine commission from the martyrdom of the Prophet Joseph, and in fact from the time of the organization of the Church until the present.

I have heard quite frequently of the inability of your humble servant, not having sufficient knowledge and ability, to preside over the Church.

PRESIDENT SMITH'S LAST MESSAGE

I will read the following statement—and have no recollection of having done so before—written at my request, by Bishop David A. Smith, Nov. 19, 1918:

President Grant came into the Beehive House yesterday afternoon to inquire as to father's condition, and I suggested that he go in and speak to him, but he said he did not want to disturb him. I said, "You had better wait and see him, as it may be your last chance to speak to him."

Father being awake, I told him Brother Grant was there, and he directed me to tell Brother Grant that he wanted to see him, and when Brother Grant entered the room he took him by the hand and said:

"The Lord bless you, my boy, the Lord bless you, you have got a great responsibility. Always remember this is the Lord's work, and not man's. The Lord is greater than any man. He knows whom he wants to lead his Church, and never makes any mistake. The Lord bless you."

This was the last message that President Smith delivered to any one.

(Signed) DAVID A. SMITH.

WHILE PRESIDING IN TOOELE

It fell to my lot before I was twenty-four years of age to be called to preside over the Tooele Stake of Zion. I had never made a speech of ten minutes in a Church meeting up to that time. I felt then my own weakness, but look back with pleasure to having fulfilled the pledge made in the short speech delivered in seven and a half minutes. I ran out of ideas at the end of that time. That night in the dark I heard a man say in a contemptuous way, "It is a pity that if the Authorities of the Church had to send a boy out here to preside over our stake, they could not have found one with sense enough to talk for ten minutes."

They were correct, I lacked the knowledge to talk ten minutes. I ran out of ideas in seven and a half minutes by the watch, having timed myself.

We find recorded in the twenty-ninth chapter of Alma that the Lord granteth unto men according to their desires, whether they be unto

life or death, joy or remorse of conscience. I desired to do my duty. I pledged myself there and then to keep the Word of Wisdom to the best of my ability; to labor as diligently as any man in Tooele; to donate of my means as liberally as any man; and to the best of my ability to fulfil the duties and obligations devolving upon me. The man who criticized me was looking for an opportunity to find fault, and found it.

GROWTH THROUGH OBSERVANCE OF DUTY

I know nothing in the Church that is more serious than fault-finding; and on the contrary nothing that inspires men so much as to be observers of the Word of Wisdom, to be honest and conscientious with God in the payment of their tithes, and to be honest with their fellow men. I have seen men grow and increase in light, knowledge and intelligence when they do their duty.

I was astounded when one as weak as myself was called to be an apostle. It seemed almost beyond anything believable that I could become the president of the Church. But I am very thankful indeed today at being able to sleep with a clear conscience. I am very thankful that I have no fault to find except with my lack of ability and my lack of knowledge, but not with my lack of energy, or my lack of determination and willingness to labor. I am grateful for the little that I have accomplished, and rejoice that in all my labors I have found nothing that has in the slightest degree weakened my faith in the Gospel of Jesus Christ.

POSSESSES KNOWLEDGE

I do not need to say faith, for I can say knowledge. I know that God lives; that Jesus is the Christ; that Joseph Smith was a prophet of the true and the living God, and that Mormonism, so-called, is in very deed the Gospel of Jesus Christ, the plan of life and salvation, revealed again from heaven, and that all authority existing on the earth at any time has been bestowed again upon men by messengers from heaven.

I rejoice in the marvelous work that is being accomplished in our temples, in the restoration to the earth of the privilege of baptizing, by the authority of the living God, in behalf of those who have passed away, and of performing ordinances which if accepted, will lead the dead to life eternal and to salvation, although they may have died without a knowledge of the Gospel.

THE LORD PREPARES THE WAY

I rejoice that as a young man I fell in love with Nephi, and more than any other character—of course excepting always the Savior—his life, his example, his teachings have been the guiding stars of my life.

I have believed, accepted, and preached the following:

And it came to pass that I Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth

no commandment unto the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

I have no fear but that I can, with the help of the remarkable and wonderful men who are associated with me, fulfil every duty and obligation, every requirement, and commandment that God may give to me.

THANKFUL FOR WISE COUNSELORS

I thank God for Anthon H. Lund and Charles W. Penrose—men who had a marvelous and wonderful store of knowledge; marvelous knowledge of the scriptures, wonderful comprehension of the plan of life and salvation; men who had ability to write about and to teach the Gospel such as I do not possess. But they gave me all they had; they gave me the best that was in them.

I rejoice in having for my counselor, my cousin, Anthony W. Ivins. I rejoice in his wisdom and his devotion; I rejoice in the remarkable mind and ability that was possessed by Brother Charles W. Nibley. I rejoice in the wonderful ability of Brother J. Reuben Clark, Jr., who is now one of my counselors. I am grateful for these men, for their stores of knowledge far beyond my own.

CONFIDENT CHURCH WILL TRIUMPH

I acknowledge my own lack of great ability, but I do not lack confidence in God. I do not lack in the blessing given to me by President Joseph F. Smith. I do not fear that the Church of Jesus Christ of Latter-day Saints will fail to go on, and on, and on, as it has been doing, and prosper; while all those who fail to do their duty will fall by the wayside.

AN EARLY EXPERIENCE WITH PLANCHETTES

I recall that when I was a child there was a great apostasy in the Church, known as the Godbeite movement, called the New Move. I remember that my dear sainted mother had to sew with needle and thread for a living, and finally she did a great deal of sewing in homes of people who were rich enough to have sewing machines. When she would go to one of these homes to operate a sewing machine and spend the day, often late into the night, I was always invited to go there to have dinner. Upon one occasion I was in William Godbe's home, known as the Octagon House—located on the corner of Second South and Second East—which has since disappeared and where there is now a large, fine gas station.

These people were having a glorious time, laughing and screeching, in the room in the center of the house which was surrounded by eight rooms. They had a planchette, and were receiving messages. They came into the bedroom where mother was sewing and said: "Come in Rachel, and have a fine time."

She said, "No, President Brigham Young said that any person who would fool with one of those planchettes would be led into spiritualism;

and spiritualism was, of course, apostasy; and the fruits of spiritualism were insanity and suicide. I will not go in."

Finally they came into the bedroom and brought the machine with them, but it did not work. Later they came back again and said: "Come in, Rachel." They had gone back into the other room and were laughing and screeching. To my utter astonishment she went in.

You know children occasionally criticize their parents, as was the case with a certain good man. One of his little children spoke up one day and said: "Papa, we never have prayers, do we, unless we have company?" As we were walking home that night I said to my mother: "What did you go into that room for when Brother Brigham told you not to have anything to do with such things?"

She laughed and said, "My boy, did you notice that the machine did not work in the bedroom when they brought it there?" I said, "Yes."

"I want to tell you the reason it did not work. I told the Lord that I could not prevent their bringing it in there, but to please shut it up, and he did. When they asked me to go into the parlor I told the Lord that if he would give me the impression in my heart that I could go in there and shut up their machine, that it could not work in my presence, I would go in. And I received the impression, so I went in, and it did not work."

RESULT OF GODBEITE MOVEMENT

What was the result of the Godbeite movement? The final result was spiritualism on the part of those who remained with it. I was told—I do not know how true it is—that William Godbe's wife lost her mind—the wife with whom he lived. Of course he had a manifestation that he should not live with the other woman whom he had married. William Godbe received a revelation that his brother-in-law, my cousin-in-law, Ben Hampton, was to be an apostle of the Church. He went up to the toll-bridge over the Bear river, where Ben had a fine large adobe house, and served meals. It was the outfitting place for people who were going up into Montana.

Godbe read this revelation to Ben. You know that some people say that "damn" is not swearing, it is only emphasis; well, with emphasis Ben said:

If all the rest of your revelations—with emphasis—are as big lies as that, you ought to go right down to Brother Brigham and make peace with him, because you are getting revelations from the devil.

The idea of you, a hard-headed business man, who built the first three-story rock building ever built in Salt Lake City, who has built smelters and engaged in mining and other business, thinking that the Lord would call me to be an apostle—a man who never paid any attention to religion, a man who drinks when he wants to, smokes when he wants to, and chews tobacco when he wants to, a man who gets mad and swears occasionally—he lived a clean life otherwise—Billie, go right down to Salt Lake and have it out with Brother Brigham. You are getting revelation from the wrong source.

Years later I was in the Williams hotel in Milford, upon the hill there, having been over to Beaver as I remember it attending a con-

ference, and William Godbe and his son and others were stopping at that hotel that night. They were on their way from Salt Lake to Bullionville, as I remember it, or coming from Bullionville where they had mining interests. The next morning we could not find his son, and we hunted all over for him. Finally we found his body about 1,500 feet away from the hotel. He had gone out there and committed suicide.

RECALLS OTHER INSTANCES

I remember preaching in Los Angeles on one occasion the same as I am doing here now, and after the meeting a woman came to Brother Joseph W. McMurrin and said she had an ouija board—that is what they call it now, it used to be called a planchette—and she thought it was very remarkable, but she would never use it again. He tried to get her to let him have it and burn it. Oh no, she did not want to burn it. She later commenced using it again. She was in Los Angeles on a visit from Arizona at the time I made this talk. She finally landed in the insane asylum in Arizona.

The fruits of the Gospel of Jesus Christ are health and vigor of body and of mind and of spirit, and the fruits of spiritualism are insanity and suicide.

I remember that some of the Elders over in England had rented a hall on one floor of a building where spiritualistic mediums had their seances. They kept inviting the boys to come to their meetings. I told them to stay away, saying, "You cannot handle a nasty dirty stovepipe without soiling your hands, and you have no business to be on the devil's ground, so stay away. You know you have the truth; go on proclaiming and living it, and let them alone."

Finally the boys pleaded with me to let them go. I said: "All right, you can go on one condition"—it was a night meeting—"that is that you do not eat anything that day, and that you go there fasting and praying to the Lord to prevent them from carrying on their spiritualistic operations."

They went to the meeting, and the spiritualists were unable to have any seance that night.

THE TESTIMONY OF WILFORD WOODRUFF

I rejoice in the testimony of President Wilford Woodruff. One night he was at a meeting where they had been having remarkable spiritualistic manifestations. Brother Woodruff went there and rebuked the spirits and commanded them not to operate through this medium. Finally, after they had been assembled for some time and had a Quaker meeting, the man who was the medium came down off the platform, walked through the audience to where Brother Woodruff was, shook his fist in his face and said: "You are the man who is opposing me and preventing me from doing anything here tonight."

Brother Woodruff said: "Yes, I have the Priesthood of God and have rebuked the evil spirits."

They pleaded with Brother Woodruff to please leave, and he did so, and they had the devil's own time, all right.

A TRIBUTE TO MOTHERS

I rejoice in the remarkable meeting held here yesterday by our sisters, the faithful and diligent mothers of the Church. I happened to pick up a book this morning before getting out of bed, and read from it a tribute to mothers—to your mother, to every fine Latter-day Saint mother:

The sweetest word in the Language of Languages is that of—Mother. There is in each letter of this word a wealth of music so divine—there are vibrating chords of Love so Angelic—that the whole world often pays homage to Mothers whom it honors.

Nancy Hanks—the mother of Lincoln; Frances Willard and Jane Addams—mothers of the motherless; Queen Victoria—the mother of a nation of mothers.

You—whoever you are—your greatest asset is your mother. You—bankrupt, discouraged, failure-riddled, hope-wasted, heart-wrenched, self-estranged—there remains still a day, glorious in sunsets for you if you will but get back again, in thought, or heart, or person—to your mother.

The most wonderful event in the history of the world was when the first woman became—a mother. Human life has become a beautiful thing because the world has had its mothers.

HONORED BY CHURCH

No other Church has ever honored mothers as has the Church of Jesus Christ of Latter-day Saints—through the instrumentality of the Prophet Joseph Smith, by establishing the female Relief Society.

The greatest men in any community are those who render the highest tribute to motherhood. No one ever has surpassed, or ever will surpass the achievement of a woman when she becomes a mother. When did you last write to your mother? If she has gone from you, how often do you think of her? Do you realize that all you are or ever hope to be started back in the years when your mother, her whole being pulsating with pride, held you tight, with eyes lustered and watered with love, watched your every breath, and kept pace, over the hours, with your faintest heart throbs? Think of how, all through those days she wrapped you in her unselfishness and her sacrifices.

The measure of your success will be the degree of honor you pay to your mothers and to motherhood.

PRAISES OWN MOTHER

I stand here today as one whose mother was all to him. She was both father and mother to me; she set an example of integrity, of devotion and love, of determination, and honor second to none. I stand here today as the president of the Church because I have followed the advice and counsel and the burning testimony of the divinity of the work of God, which came to me from my mother.

There came into my home when I was a child a great man of the world, a man of great importance, a man who once offered me a magnificent position carrying \$40,000 a year as salary, and who thought I was very foolish not to take it when the Church at that time did not allow me a tithing of that amount. This man wrote me from London;

he was at that time manager for the entire United Kingdom of the great New York Life Insurance Company. He said, "What has become of your cousin? I often said to my wife" . . . (and by the way this man came into our home when he was a young unmarried man, he came here on the overland stage; later he came with his wife, and finally his first child was born in our home. He became one of the dearest and best friends the Latter-day Saints ever had.)

INQUIRED FOR ELDER IVINS

He said: "I often said to my wife, Mrs. Hawes" (this man was Col. Alexander G. Hawes) "that those two boys, Anthony W. Ivins and Heber J. Grant, will some day stand right at the top of the 'Mormon' Church, it is in them. Here you are, an apostle, and president of a bank, and I haven't heard of your cousin. What has become of him?" I answered, "Colonel, he has gone to Mexico. He has filled two missions in Mexico, and if there is any place in the world he did not want to go, it was Mexico. But he has gone—why? Because he has been called to go there, and he will stay there and live and die there unless he is called back."

THANKFUL FOR TESTIMONY

I thank God for a testimony that came to me, the eternal part of me, the day Brother Ivins was called to Mexico. Brother George Q. Cannon made the remark, "I do not want Brother Ivins to go to Mexico, we need him here. He is the outstanding man in his party in Utah, but I believe the Lord wants him there." When he was called I felt a little sad, and while thinking about it, the Lord saw fit to give me this word: "You need not feel bad, he is going where the Lord wants him to go and you shall have the exquisite joy of welcoming him back into this room as one of the Apostles of the Lord Jesus Christ." I was in the Apostles' room in the temple at the time. I turned my head and wept for joy.

COLONEL HAWES' TRIBUTE

I rejoice that Brother Ivins had such a wonderful mother—my own mother's sister. Two women more true, two women with greater serenity, two women who lived finer lives, always speaking well of every one or keeping still, I have never known. This same Col. Hawes wrote to me when my mother died—he was agnostic—and said: "If the God of nature ever did stamp peace, nobility, and serenity upon any human countenance, he did upon the face of dear Aunt Rachel." My cousin Caddie Ivins waited on the table at the time of Col. Hawes' visit and she called mother "Aunt Rachel," and the boarders adopted that title. The Colonel told the president of that great insurance company with which he was associated, that of all the women he had ever known in his life, barring only his sister, his mother and his wife, he had never met a woman that he admired and loved so much as he did my mother. The

president of the company told me this, and extended his sympathy to me when I met him after the death of my mother.

Talk about sacrifice! Why, the sacrifice of the women of this Church and their devotion are beyond the power of pen and tongue of man to pay proper tribute.

May God help us to follow the teaching and example of our mothers who are true Latter-day Saints, and there will be an eternity of joy and an exaltation in store for each and every one of us; and that we may receive it is my humble prayer in the name of Jesus Christ, our Savior, our Redeemer, even so. Amen.

At the request of President Heber J. Grant the congregation arose and sang the hymn, "The Spirit of God like a fire is burning."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I appreciate very much the excellent testimony that has been given to us this morning and the wonderful tribute paid by President Grant to his mother. So I also can pay a tribute to my mother, and I treasure in my heart her teachings, which have helped me so wonderfully and have been a guide to my path, and I think that most of us could testify likewise.

This morning I would like to address my remarks more particularly to the presidents of stakes and bishops of wards, and all presiding officers, and the clerks who are called upon to keep the records in the stakes and wards and missions of the Church.

* IMPORTANCE OF RECORD-KEEPING

Record-keeping is very important. When the Church was organized one of the first revelations that the Lord gave was to the effect that records should be kept, a record of the members, a record of events, everything of importance, and one of the brethren was chosen to be the recorder. He was Oliver Cowdery. Later, because of other duties, this responsibility was placed upon the shoulders of another. But the Lord has emphasized from the beginning the need of keeping records in the Church. In fact we read in the marvelous records that have come to us through revelation that in the beginning the Lord gave this commandment to men.

I want to read a verse from the Pearl of Great Price, perhaps more than one:

And then began these men to call upon the name of the Lord, and the Lord blessed them

This was in the days of Adam and his immediate posterity.

And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;

And by them their children were taught to read and write, having a language which was pure and undefiled.

Now this same priesthood, which was in the beginning, shall be in the end of the world also.

Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him;

In the image of his own body, male and female, created he them, and blessed them, and called their name Adam, in the day when they were created and became living souls in the land upon the footstool of God.

Abraham has also given, in the writings that have come to us from him, a statement that I also want to read:

But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record for the benefit of my posterity that shall come after me.

We are very fortunate in the fact that these worthies who held the Priesthood and were in communication with God in those ancient times did receive inspiration and revelation, and recorded the word of the Lord to them which has come down to us, much of it of course in a corrupted form, but nevertheless the word of the Lord, and we have profited because of it.

Today the Lord has spoken and has again given revelations to the Church, and is now giving revelations to the Church; in fact we have received more apparently than we are willing to keep, and yet the Lord is willing and ready to bless us with inspiration and knowledge and truth.

In section fifty-nine of the Doctrine and Covenants he says that he will give us commandments not a few when we are ready to receive them.

Now I want to impress upon those who are keeping records in this Church the importance of record-keeping. We are trying to get the clerks to follow the instruction which has been given them and send to us a detailed history of the stakes, and we want the clerks in the wards to keep a detailed history of the wards, and furnish information to us quarterly, that we may file it in the archives of the Church. We are asking presidents of stakes and bishops of wards, also mission presidents, to carefully supervise and scrutinize these prepared histories of the missions and stakes and wards, and then sign with their own names the history before it comes to be filed in the archives of the Church, stating that to their best knowledge and understanding that which is written is correct. We want them to see that everything of importance is recorded. We are under the necessity very frequently of sending letters out to a great many of the stakes and some of the missions and asking them to see that the history which is delinquent is forwarded. We would like to have these records sent to us on time.

INFORMATION FURNISHED BY HISTORIAN

Frequently, yes, hardly a week passes that people do not write

to us or come into the office seeking information concerning themselves. They want to know when they were baptized, they want to know when they were ordained, and sometimes they want to know when they were born—that isn't a joke, it is an actual fact. We receive communications from the Government sometimes asking us to verify records of this kind. I think that every member of the Church ought to keep a record of vital things for himself. When a man is baptized he should make a record of it. When he is confirmed, when he is ordained, when other duty or responsibility or call comes to him he should make a record of it and keep it himself; but it is also the duty of the clerk in the ward or in the stake, as the case may be, to also make a record of this and have it put into the history of the ward or stake, where it can be preserved.

We can furnish a great deal of information for people if they do not want us to go back too far. The early records of the Church were not kept as thoroughly as they should have been. We have learned a great many things by experience. Today our records are kept in a much better way, and yet at times things escape the notice of those who are called to make the records.

Now this is a vital problem. We should not depend solely upon the Church to keep our individual records, and yet the individual record of each member of the Church today is kept. The Presiding Bishop's office is working in full harmony with the Historian's office in regard to matters of this kind and through them we are enabled to keep in better touch with these officers who are appointed to keep the records than we would be if we did not have the machinery of the bishops often at our command.

RECORDER'S OFFICE AN IMPORTANT ONE

Now, brethren, I am appealing to the presidents of stakes and bishops to see that these records are properly kept. Let me say further that the choosing of a clerk and recorder is a very important thing. Sometimes we think that anybody can keep a record. It requires intelligence to do so. A man ought to have keen discernment, he ought to be able to segregate facts, he ought to be able to choose and record the things that are important and separate them from the things that are perhaps unimportant, and make a record of them. Our custom in recording is to take more than we need rather than less. We can always eliminate if something is recorded that we do not need, but it is sometimes a very difficult thing to find something that we have overlooked.

INDIVIDUAL RECORDS

And so I am making this appeal at this general conference of the Church to all the members of the Church to keep their records, the records of their families, to look after the interests of their families in regard to their temple work as well as to their individual records. The Lord has called upon us to look after our dead, to seek out their genealogy. This spirit has gone forth, the keys that were bestowed by Elijah

are here, and the hearts of the children have turned to their fathers. One of the greatest evidences of the truth of the story told by the Prophet Joseph Smith that Elijah came to him and Oliver Cowdery is the fact that people who are not connected with this Church, who have no sympathy perhaps with the Church, are gathering the records of the dead. Their hearts have turned to the fathers. Our duty of course is to seek after our dead. We have a department in the Church, the Genealogical Society of Utah, where we are gathering in these records for the benefit of the members of the Church, where we can receive information, and are able to give help and encouragement in relation to these matters that pertain to the salvation of our families.

PATRIARCHAL RECORDS AND PRIVATE JOURNALS

All patriarchal records belong to the Church and not to the patriarchs who gave the blessings. Neither do they belong to the families of the patriarchs. When a patriarch has completed his record, or when he dies, the record should be sent to the Historian's office to be filed. Many of these records have not been received, and in some instances the descendants of the patriarchs have claimed them as personal property, and this is wrong. Moreover, there are many important private journals scattered about which we would like to obtain for preservation and for historical purposes. We discover that when these are left in the keeping of the descendants of the pioneers, they frequently are lost, or lose their value by the time they reach the third or fourth generation, and are thrown away. If they are given to us we will file them away where they will be preserved.

May the Lord bless and guide us in these things. They are important. We sometimes look upon them as being trivial. The Lord expects us to keep records and to put in permanent form all things that pertain to our welfare in relation to our history, individually as well as the history of the Church. May we be guided in it, I pray, in the name of Jesus Christ, Amen.

ELDER DAVID O. McKAY

Of the Council of the Twelve Apostles

It is just twenty-eight years since I was called into the Council of the Twelve. As I listened to President Grant this morning I looked introspectively into my own soul, and thought this:

"Never before in my life have I felt so grateful for my membership in the Church of Jesus Christ of Latter-day Saints. Never before have I felt more intensively how beneficial the Church has been to me and my loved ones. Never before has my testimony been stronger. Never have I felt so deeply in every fiber of my being that this Church was established by God the Father and his Son Jesus Christ, and that the men who have guided its destiny have been inspired by the revelations of God to them."

PAYS TRIBUTE TO OFFICERS AND TEACHERS

I desire to say a word this morning about the Church and the opportunity it offers to the young people of the Church. I should like to pay a tribute to these bishops and to other ward officers who are working so unselfishly and conscientiously for the establishment of truth in the hearts of men. I should like to express a word of appreciation to the officers and teachers of the auxiliary associations who are rallying around them the army of young people and instilling into the hearts of the youth faith in the Church of Jesus Christ. I want to express also a word of appreciation to the leaders in Priesthood quorums. I think that never before has there been such a quorum consciousness manifested as is manifested at the present time.

SUCCESSFUL CONVENTIONS

Since January 1st, 1934, the General Board of the Sunday Schools has held a number of conventions. In the stakes of Zion we have approximately 21,000 officers and teachers enrolled. Of these 21,000 invited to attend the conventions already held we have had an average attendance of eighty-three per cent. That is a good response. Seven stakes, comprising eighty-four wards, have been in attendance one hundred per cent. That is not counting the presidencies of stakes, high councilors, bishoprics, and members of Priesthood quorums who were invited and in many cases were in attendance with a perfect record. We have had a total of 172 wards who have had a perfect attendance at these conventions. Estimating an average of about fifteen officers and teachers to a ward, these conventions have been attended by more than two thousand five hundred young people. Most of these people who have been attending these meetings are young men and young women between the ages of eighteen and twenty-seven.

More gratifying even than this outstanding record of attendance, is the attitude of these young people towards the theme presented and expounded in the various sessions. This theme is expressed in the first article of the "Children's Charter"—"For every child spiritual and moral training to help him to stand firm under the pressure of life."

SEEKING AND DESIROUS OF LIVING THE TRUTH

We hear a good deal of talk about our young people these days. Some say that they are indifferent, that they are losing their interest in the Church. I do not agree with this accusation. My experience with the young leads me to believe that there was never a time when youth more sincerely sought the truth, when they were more responsive to assignments made in the Church, when they were more observant of the ideals for which this Church stands.

Oh, I am not blind to the fact that there are those who are wavering. I also know that there were young people during our youth who wavered. I realize that there are those who stand on the side lines, and arrogating to themselves superior wisdom which they do not possess, would

fain guide and dictate, but there have always been such. The great majority of our young people are desirous of living the truth.

WIELDING AN INFLUENCE FOR GOOD

I realize that temptations were never stronger than they are today; but the young people who resist these temptations deserve all the greater credit. We hear about young boys and young girls who indulge in things contrary to the teachings of their parents and the officers of the Church, and contrary to the ideals of the Gospel, but we too seldom hear about the much larger group who are exerting an influence for good upon their fellow-workers and upon their associates.

If time permitted I might narrate several specific instances in which our girls have wielded an influence upon their associates and led not only members of the Church but people outside of the Church to lay aside violations of the Word of Wisdom, and to conform to the ideals and principles of purity of life.

AS A RESULT OF RELIGIOUS CONVICTIONS

Religion is the most potent power in life. Spiritual development and moral integrity are fundamental in the lives not only of the Latter-day Saints but of all who would build a community that will contribute to the safety and advancement of our republic or of any other nation. President Calvin Coolidge truly said that "the government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. They are the results of a Divine Grace."

LATTER-DAY SAINT STANDARDS

I have observed during the past few months a most hearty response by the young people of our Church to spiritual ideals. Generally speaking youth are anchored. Sometimes they seem to waver and digress from the standards. Some of them it is true lose their virtue, the most benighting and cankering condition that can contaminate young people's lives. I know that there is a looseness in sexual morality which is dangerous, which indeed is threatening. I know too that such breaking down of moral standards is manifested not alone among the young people, and I warn the Church to guard against unchastity. Keep yourselves unspotted from the world, the fundamental element in pure religion.

No, we are not shutting our eyes to the dangers, but I want to tell you we must not shut our eyes to the virtues of the tens of thousands of those who are true and valiant.

Spirituality and morality as taught by the Latter-day Saints are firmly anchored in fundamental principles, principles from which the world can never escape even if it would, and the first fundamental is a

belief—with Latter-day Saints a knowledge—in the existence of a personal God. Latter-day Saint children have been taught to recognize him, and to pray to him as one who can listen and hear and feel just as an earthly father can listen, hear and feel, and they have absorbed into their very beings, from their mothers and their fathers, the real testimony that this personal God has spoken in this dispensation. There is a reality about it.

THE PERSONALITY OF GOD

The Prophet Joseph Smith, but a youth, did not argue upon the personality of God, he did not speculate upon that eternal source of energy and intelligence from which all life gets its being, he merely stated the truth. Nearly a hundred years later another man through thought and reason confirmed this truth as follows:

Religion standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, for goodness, is not less personal than we. This leap of faith is justified because God cannot be less than the greatest of his works; the cause must be adequate to the effect. When therefore, we call God personal, we have interpreted him by the loftiest symbol we have. He may be infinitely moral, he cannot be less. When we call God a spirit, we use the clearest lens we have to look at the everlasting. As Herbert Spencer has well said, "The choice is not between a personal God and something lower, but between a personal God and something higher."

Thus anchored in the faith, our young people have the foundation of spirituality and the teachings of materialistic philosophy cannot dislodge them. Next to this belief in a Supreme Being is the testimony they have that God is revealed through his Son Jesus Christ, the one perfect being who is the light and life of the world.

A MEANS OF CONSUMMATING GOD'S PURPOSES

The third anchor of the young people is in the realization that the Church is established as a means of consummating God's purposes; and they realize too, even if they have not thought it out as they will some day, that there is nothing in the world to compare with the Church of Jesus Christ as an effective organization in alleviating the ills of mankind.

And now, young people, thus anchored in the faith, and thus organized, we ask you to join the organizations in your wards, to heed the advice of the President of the Church, to affiliate with your quorums, with your auxiliary organizations, in your fast meetings, and there in these local groups express your thoughts, express your doubts, seek after the truth, apply measures that will appeal to those of your associates, and when you prove those measures to be effective and satisfying to the soul, then can the central organizations take those measures and adapt them to the whole as a universal benefit. In that way, and in that way only, will progress and efficiency be fostered. Don't stand out on the side lines, and say "This quorum is not doing its work," but get into the quorum and help it do its work. That

is the way which God intends people to work in this Church, and it offers to you one of the best opportunities in the world.

AS A MEANS OF ACCOMPLISHING SPECIFIC OBJECTIVES

Finally the consummation of God's purposes is put in these words: "My work and my glory is to bring to pass the immortality and the eternal life of man." This divine purpose may be achieved by using the Church as a means of accomplishing the following specific objectives in the achievement of which lies a sufficient challenge for the brightest minds in the world:

First, *physical strength, virility, cleanliness*. When therefore you hear carping critics say that the Church Authorities over-emphasize the Word of Wisdom, you may know that they have not studied very deeply the significance of the Word of Wisdom. Fundamentally, physical strength and virility are essential factors in the progress of humanity.

Secondly, *economic security*. When you hear a young man say we lay too much stress on tithing, you may know he does not realize the relation of tithing and fast offerings to the economic security of every man, woman and child in the Church.

Thirdly, *social justice*. Go into any quorum and see who are meeting there—your lawyers, your doctors, your farmers, all meeting on a social plane. In the Church of God every man and woman has equal privileges to every other man and woman.

Fourthly, *spiritual enlightenment*. Cultivating the fruits of the Spirit which are love, joy, peace, kindness, long-suffering, gentleness, etc.

THE PRINCIPLES OF TRUE CHRISTIANITY

In conclusion, let me say that now, if ever, is the time to make practical the Gospel of Jesus Christ, and to strive to live up to the principles of true Christianity. Wm. P. King in "The Practice of the Principles of Jesus" says:

Mankind has tried everything except Christianity. The world has tried hatred, greed, impurity, graft, self-interest, and has been brought to the brink of perdition. It is curious that we must stand up in the twentieth century and plead with the people who bear his name, that Jesus Christ was not a foolish ruler, a visionary leader, that His word is the illuminating word; that His way is the living way; that it is only safe to trust and follow Him. The church must repent of her lukewarmness and rebuke with prophetic wrath the selfishness of men and break her cowardly silence and say to the world, "We have let you run affairs after selfish pagan methods until you have come unto the brink of ruin. Unless you Christianize your industrial system it cannot last. Unless you Christianize your institutions they cannot endure. Other foundations can no man lay than that is laid which is Jesus Christ." Too long have we imagined that the principles of Christ were for some other world. We have put the kingdom He came to establish beyond the stars, but this was not the purpose of His mission, this is not the meaning of His gospel. His laws are to be followed in the world in which we live, now and here, in street and market and factory. It will only be through obedience to moral law, the Sermon on the Mount and the Golden Rule and wholehearted response to the Fatherhood of God and the Brotherhood of man and a suffering love of Jesus Christ that there can ever be frictionless society in our world.

God be thanked and praised for his Church, for the authority of the Priesthood, for the opportunity it offers to young people of the Church to obtain happiness through service. May they have power and interest to take advantage of these opportunities, I pray in the name of Jesus Christ, Amen.

The hymn, "Now let us rejoice in the day of salvation," was sung by the congregation.

Elder Charles W. Fagg, President of the Grant Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

President Heber J. Grant called the second session of the Conference to order at 2 o'clock, and announced that The Singing Mothers, (Relief Society Chorus) under the direction of Sister Charlotte O. Sackett, would furnish the music for this meeting.

The Chorus and congregation sang the hymn, "God moves in a mysterious way."

Elder Charles C. Heaton, President of the Kanab Stake, offered the opening prayer.

A sacred selection, "Sleepers wake," was sung by The Singing Mothers Chorus.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I am very grateful today to be with you, my brethren and sisters, in this, the second session of our conference. I trust that the Spirit of the Lord will continue with us, that we may be edified under the influence of the same, and that when we go from here we may feel that it has been profitable and that we have indeed waited upon the Lord.

A DIMINISHING FAITH IN GOD

During the last few months some things have occurred that have been more or less distressing to me, one being the evidence that there is a diminishing faith in God. Only a few weeks ago I read in one of the large daily papers a statement of the result of a questionnaire that had been sent out to 500 Protestant ministers, men who are leaders in the churches of the world, and I was very much disappointed to discover that there were those among them who did not believe in a personal God, who did not believe in the divinity of Jesus Christ, who did not believe that there is a heaven, and 54 per cent did not believe in a personal devil. I might mention other things, Bible teachings, that were discredited by

these men, who have been educated to teach the Gospel of Jesus Christ in the Christian world.

Recently I have met quite a number of missionaries, many of them young men, some young women, representing the Church of Jesus Christ of Latter-day Saints. They have been able when they were called upon, to stand on their feet and testify to the truth of these things that are doubted by the men who are supposed to be leaders in Christian churches.

AN UNDERSTANDING OF THE PURPOSE OF LIFE

I fear that the condition of the world is due to a lack of understanding of the purpose of our being. They do not know about pre-existence. There are so many that seem to have no conception of it, and have no desire to know where we are going when our mortal life is ended.

That was the condition which prevailed in the world when the Gospel was restored in the latter days. The Savior, in the meridian of time, delivered his message and gave to the people an understanding of the truth. Then, when he finished his work, after having organized his church, he left them, went back to his Heavenly Father and is enthroned in the heavens. We are the recipients of the benefits and blessings enjoyed by humankind as a result of his marvelous life here upon the earth.

A little over a hundred years ago there were few people in the world who believed in a personal God with a body. But a manifestation came at that time to the Prophet Joseph Smith, when he was only a boy, not yet fifteen years of age, and he saw the Father and the Son and so testified. He also received visitations from other heavenly beings, and the Lord, through them gave him additional information for the children of men, and he, in his own way, gave to us, or to those who preceded us in the Church, an understanding of the purpose of life. The Lord blessed him in his ministry, but like many of the prophets who had lived before him, he became a martyr for the truth.

DIVINE TRUTHS REVEALED THROUGH A PROPHET

Before his death thousands of good men and women accepted him as a prophet and gathered at Nauvoo, Illinois, and erected a beautiful Temple. Mob violence deprived them of their homes and they were driven to the wilderness, arriving in this then desolate valley July 24, 1847. They believed in God the Eternal Father and in his Son Jesus Christ and accepted his Gospel as the only plan that would insure them a place in the Celestial kingdom. His description of heaven inspires us with a desire to be worthy of a home there when our earthly lives are finished. A literal resurrection and a description of heaven and hell are made so plain that, to use a scripture, "a wayfaring man, though a fool, need not err therein."

All that information that was given to Joseph a little over a hundred years ago has been passed on by a community of people that were driven from their homes in the East, who came to this western land and established themselves here. They have been subduing the land, building

homes and cities, and in the meantime they have been sending missionaries into all parts of the world to disseminate the truth.

OUR RESPONSIBILITY TO MANKIND

I can understand how careless men might be with the rights of others, if they believe that in this life only we have hope. They would not be as considerate of their fellows if they did not understand the purpose of life. There has been bequeathed to us who are here today, and our associates in this Church, the responsibility of delivering a message to the children of men, carrying it into all the world so that others will understand it, and so that those who do not know may be brought to repentance of sin, and turn to righteousness.

I asked myself today, as I looked into the faces of this fine congregation, how many of us have performed our part? How many of these men who are in presiding positions have been in the world, and given their time and their means to divide with our Father's children the truth that has been restored again in this latter day? There are thousands of men in this audience, and it is probable that by far the majority of those who are here, holding the Melchizedek Priesthood, have been in the mission field. You have not only given two or more years of your lives as ambassadors of our Lord but you have borne the expense necessary to accomplish your missions, for which you may receive an eternal blessing.

It is our duty to teach the truth. The Lord has called us to do that and we should qualify, not only to teach it to the world, but to live it in our own homes, in all our communities. Only in proportion to our observance of the teachings of the Lord will happiness come into our lives.

To believe that we are the children of the Lord, that he is the Father of our spirits, that we are living eternal lives, is surely a comfortable feeling. To know that we may have the companionship of those we love throughout the ages of eternity is an inspiration. These blessings have come to us. The Lord has bestowed them upon us to prepare us to take advantage of our opportunities here, and to exemplify in our lives those precious truths that enrich us here and bless those with whom we associate.

THE ONLY MEANS OF SECURING PEACE AND HAPPINESS

There is much confusion in the world and there seems to be no way to remove it except by the power of our Heavenly Father. The wisdom of the world is failing, the scripture is fulfilled, and today the wisest of all men are seeking, by means of legislation, to bring about a better condition and a more wholesome life among the human family. They may strive in that way, but unless men have faith in God, unless they understand the purpose of life, they will not go very far. The people of the world must repent of their sins before the Lord can give to them the peace and happiness desired. No other plan will succeed.

OUR PRIVILEGE AND DUTY

So upon you, my brethren, who hold the Priesthood, much respon-

sibility is placed. We have an understanding of the truth. It is your duty and mine to live the Gospel, and to disseminate the truth as we have opportunity. It is your privilege and mine to carry the message of life and salvation to the children of men. There are many who have no idea of the purpose of this Church. I have had men ask me: "Of what benefit is your church more than some other church?" I have tried, in a tactful way, to explain to them the difference. Any organization may band together for worship, but that does not give them divine authority. Any group of churches may mass together and organize community churches. That does not confer divine authority. Men may unite for good purposes, but authority from our Heavenly Father is only obtained in his way, and his way in former days was by calling and ordaining men and setting them apart for the work. The same thing is true in our day.

PREPARATION FOR CELESTIAL GLORY

So while we may see the beauties of other faiths, and they may teach precious truth, and many wonderful people are identified with the various churches, we must understand that only the Lord's plan will prepare them for a place in the Celestial kingdom. The purpose of the Gospel of Jesus Christ is to prepare us for the Celestial kingdom. The Lord has revealed to us that there are other kingdoms of glory, and other kingdoms not of glory; but in order that men might be prepared for the Celestial kingdom he sent his Only Begotten Son into the world. He overcame death and found the way of the resurrection, and delivered the message of life and salvation to the children of men. We know that, brethren, but our Father's children in the world do not understand it.

Think of the responsibility that is upon us, if in carelessness or indifference we live our lives, not seeking to divide the truth with those whom the Lord loves as much as he loves us, and who are precious in his sight. I feel that there should be an awakening among some of the members of this Church. I think a greater effort should be made to divide with our Father's children all the truth that is deposited with this Church.

DIVINE AUTHORITY NECESSARY

People should be made to understand that just to bow before the Lord in prayer does not give them divine authority. To live up to the requirements that are made of honesty, virtue, truth, etc., does not give them divine authority. Our Heavenly Father has made it plain to the children of men that only under the hands of those who possess divine authority may we obtain the power to become members of the Celestial kingdom. Knowing that, how anxious we ought to be to disseminate that information and divide it with those who live in the world.

I stand here today, fully convinced of the divinity of the mission of Jesus Christ. I know it as I know that I live. If I were recreant to that knowledge, if I failed to do my part, knowing that, what would my condemnation be?

I am grateful that in this day and age the Lord has revealed the

Gospel again. The Father and the Son appeared, men who held the Priesthood formerly came and conferred that Priesthood upon humble men and they in turn were commanded to confer it upon others. So the Gospel and the Priesthood have been made available to all who will qualify to receive the same, and that is the Lord's way.

It is not sufficient that we pray, that we attend church. It is necessary that we possess divine authority, and it is the claim that we possess that authority that has brought upon this Church much of the persecution that has followed it from the beginning. But it is the truth and many of our Father's children are beginning to observe the effect of divine authority in this Church. They see the development that is made in the lives of men and women and I think there is more inquiry today after the truth, as taught by the Redeemer of mankind, than there has been during the last hundred years. I believe the way is opening, and the Lord is preparing the hearts of men, that they will be willing to hear the truth and accept it.

PROGRESS OF CHURCH CAN NOT BE IMPEDED BY MAN

What a glorious opportunity is ours! The Gospel has been preached in this very structure, from this pulpit, for more than half a century and we are the fourth, fifth and sixth generations in the Church now living. and all this time the adversary has opposed the truth, and he will continue to oppose it, but it is our duty to exemplify the beauty of it in our lives, that men, seeing our good works, will be constrained to accept the Gospel and to glorify the name of the Redeemer.

Think of the men who have presided over this Church—Joseph Smith gave his life without hesitation, when the time came, but he had finished his work. The men who have succeeded him in the presidency have possessed divine authority. Each of them in their turn has been criticized. Fault has been found with their ministry, but they have been servants of the Lord and he has recognized them, and they have lived long, useful lives, and have blessed the people.

The conditions are just the same today. The same influences that destroyed the life of the Prophet Joseph Smith crucified the Savior. The same influences that have betrayed the servants of the Lord in the past are in the world today. Knowing that and realizing how futile men have been to impede the progress of this Church how grateful we ought to be to know that this work is not the work of man, but it is the work of the Lord; that this Church, that bears the name of Jesus Christ, is directed by him, and he will permit no man or group of men to destroy it. He will not permit the men who preside over his Church to lead the people into error, but he will sustain them with his almighty power. He will magnify them in the eyes of good and great men and women. He will bless their ministry and it will be fraught with success. Those who oppose and find fault will not find joy in their opposition. Those who criticize and seek to destroy the influence of the leaders of the Church will suffer the result of their wrong-doing.

THE ONLY PLAN

But let us who know, those of us who have a testimony, go forth day by day and with love and kindness unfeigned go among these men and women, whether they be in the Church or out of the Church, and find a way to touch their hearts and lead them into that pathway that will insure them a knowledge of the truth.

This is the Lord's work. As I said before, men may unite for prayer and thanksgiving, but that does not confer upon them divine authority. All the churches of the world might unite and agree upon one plan of worship, but that would not give them divine authority. And if all the churches of the world did agree to some plan, and decide that that plan would be sufficient for us here upon earth, that would not prepare men for the Celestial kingdom. The only plan that will prepare men for the Celestial kingdom is the plan that has been given by Jesus Christ, our Lord; and the only authority that will qualify men to teach and to officiate in the ordinances of the Gospel properly is the authority of Jesus Christ, our Lord.

SHOULD MAGNIFY OUR CALLING

Now, brethren and sisters, knowing that, how grateful we ought to be; realizing that, how anxious we should be to go about doing good. It is a slothful servant who waits until he is commanded in all things. Our Heavenly Father expects us to magnify our calling, no matter where it may be, no matter how humble our lot in life may be. Let us improve our talents, so that when the time comes for the Master to reward us according to what we have done, we may receive the blessing that was given to two of the three men referred to in the parable of the talents: "Well done, good and faithful servant."

REJOICES IN COMPANIONSHIP OF CHURCH AUTHORITIES

Again I say I know this is the work of the Lord. I am thankful for the companionship of the men with whom I am associated. I am grateful to stand at the side of the Presidency of the Church and among the Quorum of the Twelve and bear witness that I know that this is God's work. I am thankful for my heritage, grateful for the love and kindness that have been extended to me by those with whom I have associated.

I pray God, our Father in heaven, that we, his people, may see and understand all truth, attune our lives to the righteousness of the teachings of the Gospel, and conduct ourselves in such a way that everywhere we go men may rejoice in our companionship. If we will do that our homes will be the abiding place of peace; our towns and cities and our countryside will be blessed of the Lord. If we will observe the commandments of our Heavenly Father we will not suffer for the necessities of life, beyond what we can bear, we will not lose the faith, we will not fall into darkness, but the light and joy of the testimony that comes from our Heavenly Father will fill our souls. That it may do so, I humbly pray, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of the Seventy

I will read the platform on which I stand as a member of the Church.

There is one Lord, one faith, one baptism,
One God and Father of all, who is above all, and through all, and in you all.

* * * * *

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Till we all come in the unity of faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. (Ephesians 4)

On August 6, 1842, Joseph Smith prophesied to the Saints:

Some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.

The Prophet Joseph Smith gave instructions to the Apostles at the last meeting prior to their leaving on missions:

I have sealed upon your heads all the keys of the kingdom of God. I have sealed upon you every key, power and principle that the God of heaven has revealed unto me.

President Brigham Young said after the martyrdom of the Prophet:

Thank God, the keys of the kingdom are here.

President Woodruff said:

We have already revelations enough to lead this Church into the Celestial kingdom of God. We are not without revelation. The heavens are full of it and so also is the priesthood of God.

The Church of Jesus Christ of Latter-day Saints is established and perfectly organized, and the keys will remain with the Church until the coming of the Son of Man, which means until the coming of the Lord Jesus Christ in the clouds of heaven, to reward every man according to the deeds done in the body.

The machinery of the Church is working perfectly: Semi-annual, stake, and ward conferences are being held; auxiliary organizations are doing their part as helps in the Church. The people are taught and fully instructed.

Thank God we have in our Church men whom God hath chosen, who have a genius for expression, and who are so vivid that when such men talk to people they repent of their sins and serve God and keep his commandments.

Our Eternal Father, the Ruler of the Universe, is working for his children daily. He is rolling up the sun of morning, making wheat, and fruit and vegetables grow; keeping our hearts and lungs going; carrying water from the ocean and sprinkling it over the land. In short, he too goes on loving again and again as long as we live, and he too finds joy in service to his children who are thankless and unappreciative most of the time.

Jesus Christ in his ministry could have built up a kingdom. He

could have built cities, temples, tabernacles, and ivory palaces, had armies and navies, and forcefully proclaimed himself a king, a ruler. He could have won the crowds, could have filled his time with appointments with rich and influential folk, who would have contributed to the establishment of a temporal kingdom.

Jesus Christ taught the people a simpler way. Some of the outstanding wayside ministries of Jesus, some of the incidents which reveal Christ's methods of teaching, were his conversation with the woman at the well, his approval of Mary's lavish outpouring of the precious ointment in expression of her love, the turning of the water unto wine, the healing of Simon's wife's mother, the washing of the disciples' feet, the stilling of the storm-tossed waves.

Jesus took time to heal the sick and to bless, to talk with the heart-weary, to comfort the discouraged. His time was largely spent in kindly "wayside ministries" and it was not counted as wasted time.

We can hardly think of Jesus Christ as feeling himself interrupted by the sick and weary who at eventide crowded around the house where he tarried.

The visit from the rich young ruler, the midnight meeting with Nicodemus, the time of the service at the wedding feast, are just as important as are those incidents where he preaches to the crowds or feeds the hungry multitudes.

The more we think of and study Christ's way of living and preaching the more we are impressed that there was a lack of fixed formalities or haste in his plan of work. There were no false standards of time, no statistics, no wrong estimates of the great importance of numbers. His mission was to minister to seeking hearts anywhere and at any time. The only time, so far as we know, that Jesus excluded himself was when he went aside alone to pray.

How strikingly in contrast with our modern conception of the value of time, and of organization, and of efficiency, which so completely fills our days with one pressing engagement after another, running hither and thither, until we have little or no time to minister to the needy, the hungry, the naked, the disconsolate ones who are ever with us. It would almost seem that materialism and selfishness and greed have nearly driven out of us that Christlike spirit.

We as Latter-day Saints, holding the Priesthood as we do, should become more intimately acquainted with Jesus Christ, who is the Way, the Truth, the Life, and let Christ's spirit of self-forgetfulness and service take possession of us and "seek ye first the kingdom of God and his righteousness."

It is disquieting to talk about it.

"Many are called and few are chosen."

The people who were in a hurry crucified Christ. What was Christ thinking about when he was nailed to the cross?

"There is safety in thought, but great danger in the expression of one's thoughts." The idea some have is to think and study but keep still and not talk. That is, you just sit on the fence and be a cud-chewing

cow and watch the procession go by. You listen and hearken and let knowledge sink into your soul, just as a sponge absorbs water, and answer in monosyllables. Some wise men never express a thought. Why? Because they trust in the arm of flesh. Fear creeps into their hearts.

That is to say, you assume an air of owlish wisdom and get a plaster-cast expression on your face and conclude that silence and mental dryness are indicative of wisdom, but such people seldom if ever get a bright idea in their heads or a generous sentiment in their hearts. Such men are half-way men. In a million years they couldn't prophesy. If God put the words into their mouths fear of criticism and misunderstanding would put them to silence. Heber C. Kimball in 1848, or near that time, prophesied that goods would be sold on the main street of Salt Lake City as cheap as in New York.

Arthur Henry Young believes "that thought is the most sacred thing in the world." Of what use is thought if there is no way of giving expression to thought? There never was genius without inspiration.

In a revelation to Joseph Smith in 1831 the Lord said :

But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have. (Doctrine and Covenants 60:2-3)

This ought to be an ensample unto all those who are ordained to the holy Priesthood and moved upon by the Holy Ghost, and more especially to those whose mission is appointed unto them to preach the Gospel. Because the instruction is that "they shall speak as they are moved upon by the Holy Ghost."

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of the Lord unto salvation.

Behold, this is the promise of the Lord unto you, O ye my servants. (Doctrine and Covenants 68:3-4)

President Wilford Woodruff said :

There is not a man on God's footstool that is sent forth into the world to preach the Gospel but ought to have the Spirit of the Lord upon him and the revelation of God to him. The holy Priesthood and power of God does not stop with the prophet, seer, revelator, Apostle, or just leading men of the Church.

The reason for this is, that every man who is honored by holding this holy Priesthood and receives an appointment under the hands of those having authority, the Holy Ghost should be with him. That is, if he lives his religion and does his duty and lives a clean life.

Brother Woodruff continues :

The Bible is all right. The Book of Mormon is all right. The Doctrine and Covenants is all right, and they proclaim the word of God. But the holy priesthood is not confined to these books; that is, the revelations of God did not cease when these books were written.

Heber C. Kimball expressed a thought when he said:

I do not know that this can be found in the Bible, but it is just as good and true.

Thought, with the inspiration of the Holy Spirit, is to the Latter-day Saints the most sacred thing in the world. Oliver Cowdery, however gifted, did not understand the great secret of thought and study. He supposed that the Lord would give it unto him when he took no thought save it was to ask. But the Word of the Lord came to him:

Behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right.

Jesus gives a perfect answer:

My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.

We have men who can look into the future. Men of vision is what the world needs. Three thousand years ago it was written: "Where there is no vision the people perish."

Today, at the dawn of the twentieth century, we, as Latter-day Saints, are in sore need of a vision of the future which will uplift us above and beyond the petty, sordid interests of the moment, viz: That money devil, intemperance, and immorality, are some of the evils which are lying right across the highway of our future. It is riches, automobiles, oriental rugs, fashion, social functions, class distinction, and other worldly things that appeal to our covetousness more than just doing right, for they are advertised better and have a stronger appeal to our sordid natures.

Brethren and sisters, I have been in this work a long time. I pray God that I may have his Spirit always. There is only one way for me to get out of this Church, and that is by doing wrong. I hope I shall never live long enough or say anything that there will be taken from me that which I have. God bless you, I pray in the name of Jesus Christ. Amen.

A solo and Chorus, "Ave Maria," was sung by Emma Lucy Gates Bowen and the Singing Mothers.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

In contemplating the attitude of the Latter-day Saints as a body of religious worshipers towards their fellowmen, my mind is led in serious reflection to the great mission on which we lay a divinely authorized claim. We present ourselves as messengers of life and salvation under the Gospel of Jesus Christ, to all with whom we come in contact.

We fit our calling to the present day, this scripturally known Dispensation of the Fulness of Times. As members of the Church of Jesus Christ of Latter-day Saints, our claim is that we are divinely commissioned to perform Gospel ordinances in the name and by the authority of Jesus of Nazareth, the Son of the living God.

FULFILLMENT OF GOD'S PROMISES

We particularly lay stress today upon a culminating feature of the Gospel revelation for the salvation of the living and of the dead of God's children who have dwelt on the earth in ages past. We point out that through the channel of divine revelation to the Prophet Joseph Smith, that culminating feature was in fulfillment of God's promise recorded in the closing words of the Old Testament, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord to turn the heart of the fathers to the children and the heart of the children to their fathers. In proof of the validity of our claim we cite, among other things:

1. That the present disturbed condition of the world, more general than ever known before, is evidence of the great and dreadful day of the Lord now being upon us.

WORK FOR THE DEAD

2. That early in the present dispensation of the Gospel, and now about a century ago, the Prophet Elijah did come; and that following that coming, the genealogical researchers have grown to millions in number among the civilized peoples of the earth, and are seeking records of their ancestors back to the patriarchs Abraham, Isaac and Jacob.

3. That in the temples of the Latter-day Saints, and among that people only, are performed the higher Gospel ordinances for the salvation of the living and of the dead of ages past.

4. That while those ordinances are no part of the strictly Mosaic law, they are a necessary part of the fulness of the Gospel for this age and time, and for the dead who have died without law as well as for the living today, as resultant upon the statement of Jesus of Nazareth: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.) The reason for this is given by the Apostle Peter: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

To my mind this is a serious, a marvelous claim, carrying not only to the Church as a body, but to the individual members thereof, a stupendous and weighty responsibility which cannot be lightly turned aside. In early days, now nearly thirty-three centuries ago, those children of Israel who had come out of Egypt, and were traveling in the desert between that place and their promised land, failed in a

degree to meet the requirements of the higher Priesthood law, and were placed under the lesser law known as the Mosaic covenant.

UNDER THE HIGHER PRIESTHOOD

But such is not the case with the Latter-day Saints. We are under the covenant with Christ, which is the higher Priesthood, and are amenable thereto in our individual as well as in our collective capacity. The authority of the Melchizedek Priesthood is conferred upon us. The ordinances of that higher Priesthood are ours. The requirements of its responsibilities are upon us individually, and admit of no justifiable evasion on our part. They come under the explicit saying of the Savior: "If ye love me, keep my commandments." (John 14:15.)

Jesus further said to his disciples:

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another. (John 15:12-17).

FREE AGENCY

Men have their free agency. Under the full and proper exercise thereof, they are free to think, free to act within reasonable restrictions. This freedom of agency places upon them the responsibility of both thought and action as individuals. Their opportunity is to choose to follow either the good or the evil in life. Those of us who have aligned ourselves sincerely with the Church of Jesus Christ of Latter-day Saints have made choice of the good, and have become messengers of salvation in ourselves and to others. We have become followers of Jesus of Nazareth, the Son of God. As such followers, integrity of word and deed should be the cornerstone of our efforts.

NECESSITY OF LABOR

To be a true disciple of Jesus, we must needs be workers in his great cause. It is said in one of the Proverbs, "Seest thou a man diligent in his business? He shall stand before kings." This necessity of labor is a mainspring in what we call progress by individuals as well as in civilization. To labor, to actually, definitely labor in the cause of Christ produces its effects in righteous growth and development. The Apostle Peter once said to believers in his day: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 Peter 2:9.) A "do-nothing" people cannot fill that calling. Industry, integrity, application, self-respect, in the spiritual as well as in

the material things of life, are essential qualities. "Ye shall know them by their fruits."

INDIVIDUAL RESPONSIBILITY

In the quotation here made from the Apostle John's record of the sayings of Christ, two elements may be selected for definite thought. One of these is that in and of our own volition, we assume the responsibility of doing something ourselves, rather than be always seeking to depend wholly upon the advice and direction of others. This advice is timely in degree, but it has its limit in often burdening others beyond necessity. In proper degree it is timely in that it complies with the design of Providence. Yet let us remember that the inspiration of the Holy Ghost for us to proceed upon our own individual initiative is worth something; and acting under that inspiration is an obligation aptly expressed by the Apostle James: "Be ye doers of the word, and not hearers only, deceiving your own selves." Wherein we seek over-guidance or over-government from human sources, we develop in ourselves a tendency to helplessness. That which is put into us by others is always far less ours than that which we acquire by our own diligent and persevering effort. It is not luck nor accident that helps a man in the world so much as purpose and persistent industry.

These aphorisms are among those which, so far as my ability to apply them in my own life has been concerned, have been to me of great and durable value. But to be of the highest value, we must remember our duty and service to God. That is the supreme calling which the Latter-day Saints have accepted and assigned to themselves in the choice they have made within their free agency. By thus assuming our individual responsibility, our example becomes not only helpful to others, but definitely removes us from the classification indicated in the verdict: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 7:19-20.) Those Latter-day Saints who have the spirit of their calling aim to bring forth good fruit in the Gospel of Christ, materially and spiritually. Therein they do manifest their love for their fellowmen as the love of Christ comes into their hearts.

Jesus himself found occasion to lay particular stress upon the individual responsibility for action by those who professed his name. He thus did so in these words: "Ye are the light of the world. A city that is set on a hill cannot be hid. * * * Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14, 16.)

SOME ACHIEVEMENTS

It is in the history of the Latter-day Saints that they have done much in harmony with this divine injunction. In a spiritual way, they have engaged in extensive missionary service for bringing souls into the fold of Christ. Yet it cannot be said that they have been idle in helpful

material things. Since coming to these valleys, now nearly eighty-seven years ago, they have been wonderful colonists; their mission of colonization has opened up to an advanced civilization this intermountain country, from their settlements in Canada to their settlements in Mexico, as well as easterly and westerly to a considerable extent. Individually and collectively they have established and carried on home industries which reach into every city and hamlet, bringing useful and congenial employment in the production of life's necessities and comforts. By both individual and cooperative effort they have developed irrigation projects that aid in "subduing the earth" in this intermountain region, until it has become desirable for man's habitation. By similar effort they have encouraged educational institutions and an educational system of which any community may be proud. By their moral training of both young and old, they have attained a standing in character that is an honor to the commonwealth. As temple builders they have adopted different types of architecture into a class of strikingly beautiful edifices regarded as especially sacred. As a community of home-makers they have brought to comfortable homes thousands of families from the civilized nations, and have molded those people of different tongues and nationalities into a uniform community sentiment. Yet, in their responsibilities under the higher law of the Gospel which they have received, these achievements are not at an end. They are just begun, to be continued until the Zion of God is established in the land, as the Lord has foretold through his prophets. Their work as individuals may be humbly done, but in righteousness it is age-during, to the glory of the God of Israel whom they seek to serve.

As Jesus invited his followers anciently to voluntary and cooperative effort for all good, so in this dispensation he has given explicit instruction which applies to such voluntary action by each Church member. On one occasion, he expressed such lesson in these words:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (D. & C. 58:26-29.)

RESULTS FOLLOWING NEGLECT

Yet it is wise to recall that sometimes, in our own human weakness, we become neglectful even of our supreme obligations. As told in Bible history, the Israel of olden time did this on different occasions, and called forth reprimands therefor. Our knowledge of such instances may serve as warnings to us, to avoid similar mistakes, and to keep the Gospel light shining within our hearts. The Israel of the Book of Mormon record also had occasions of neglect. The book of Helaman in the

Book of Mormon makes record of such event, wherein the words of that writer present a timely lesson to us, were we to become neglectful of God's word. The writer says that the people to whom he refers had been prospered "in the increase of their fields, their flocks and their herds, and in gold and in silver, and in all manner of precious things of every kind and art." They also had been relieved from the active antagonism of their enemies, and presented a scene of "exceedingly great prosperity." Then they became lifted up in pride, and were given to boasting. When in their situation of ease, they began to forget God, they fell under affliction arising from their own neglect of responsibility to the divine word. The historian then goes on to say of them:

Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide. (Helaman 12:6.)

REMEMBER THE LORD

In these days of distorting the plain words of scripture, of atheistic teachings, of chaotic social propaganda, and of general economic uncertainty, it may be well for us, in our private contemplation, to give at least a passing heed to the conditions cited in the Book of Mormon, and for us to seek more earnestly than ever to remember God, that his blessings and protecting care may come to us still more abundantly in our time of special need, such as seems to be upon us today. Though the efforts of men may be frustrated, God's promise does not fail wherein he says to those who draw near to him: "I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you." (Lev. 26:9.) It is our own responsibility, individually as well as collectively, to thereby gain our own welfare, and the welfare of others, under our divine call in this age.

FRIENDS OF JESUS

Referring again to the quotation hereinbefore made from the Apostle John's record of the sayings of Christ, a second element for present definite thought is in the Savior's words: "Ye are my friends if ye do whatsoever I command you. * * * These things I command you, that ye love one another." This command to "love one another" was not narrowed to family or social relationships, or even to Church memberships. Its scope was broad indeed, for bringing the Gospel message to all who would give heed. Jesus himself thus explains it:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have you? Do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? (Matt. 5:43-47; 3 Nephi 13:44, 45.)

In the present hectic discussions of religious and social questions especially, it is well to be careful in personal criticisms, that we may not be unjust. There may be faults, but who is without them? These can be corrected without either growing angry or scolding each other. The scold may make an enemy, but never a convert. Sometimes we meet the suggestion that Jesus himself administered severe rebuke to certain persons. (Matt. 23:15.) He did more. He denounced them. They were seeking his life, and the lives of his followers. It was open warfare. It was his affair, not ours. Theirs were the grosser sins. To us he says: "Judge not."

As Latter-day Saints we wish to be recognized, and to be in reality as friends of Jesus, by keeping his commandments. That is the condition he has prescribed. Even our little Sunday School children are taught his command "that ye love one another," and to "oft speak kind words to each other." For myself, I do sincerely trust that as Latter-day Saints, whether of high or low degree in membership, yet all being under the Gospel law in the covenant with Christ, we will seek diligently and honestly to speak kind words to and of each other, that the love of God, the love of our associate members in the Church and the love of our fellowmen may increase among us for the furtherance of the kingdom of God and his righteousness. Let us not forget the divinely given words which I have quoted to you today, and also the further words of our Lord:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it: Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets. (Matt. 22:37-40.)

May the grace of the Father and his boundless love be with you evermore, is my humble prayer in the name of Jesus Christ. Amen.

ELDER MILES L. JONES

President of the East Central States Mission

I feel my weakness, my brethren and sisters, in standing before you this afternoon, realizing, as I do, the great responsibility that rests upon those who undertake to speak in the name of the Lord.

I am indeed happy to report to you this afternoon the activities of the East Central States Mission. I am pleased to say that the missionaries are enjoying good health. They are enjoying their labors. There are new fields being opened up from time to time, and they have the privilege and the opportunity of explaining the Gospel to many people, and many are being brought to a knowledge of the truth, and are receiving the ordinance of baptism by immersion, for the remission of sins;

and after that, the birth of the Spirit by the laying on of hands for the gift of the Holy Ghost.

I have had the privilege, while laboring in the mission, of meeting many men and women of prominence in various communities and have had the privilege of explaining the Gospel to them.

Just a few days ago, in the city of Louisville, in conversation with a very influential man whom I had met several times before, and with whom I had left some literature—he put this question:

“Mr. Jones, do all members of your church have the same abiding faith and assurance that some of you have?” To which I answered that that testimony comes through the Holy Ghost, which is conferred upon the baptized believer by those who hold the authority. Having been divinely commissioned and holding the holy Priesthood, they have the authority to perform that ordinance in the name of the Lord. Those who receive the ordinance of baptism and then the birth of the Spirit, through the laying on of hands, do have that abiding faith and that testimony burning within their souls, provided they live worthy of that blessing.

Conditions have arisen that have given me a great deal of satisfaction. Just recently we had an application from three persons who desired to enter the waters of baptism. Not desiring to wait until the weather was more pleasant so that we could retire to the river, I called upon a very influential man who I knew was a member of the Board of Control of the First Christian Church. I had talked with him a number of times, I had learned some of his views, and I knew the position that he held. I called upon him and asked if it would be possible for us to arrange for the use of their baptismal font for this particular occasion, to which he answered very readily: “Yes, sir. I can make the arrangement for you, and will be very glad to do it,” which he did. We had the privilege of going into the finest chapel in the city of Louisville, and those three persons entered the waters of baptism.

I wish to say that the feeling that went out upon that occasion, and the spirit manifested, bore witness to all who were there of the divinity of the work; and the director and others, as well as the minister in charge, assured us that we could have the use of the font any time that we desired, absolutely free of charge, and that we were entirely welcome to the use of it.

That is the spirit that is being manifested among the people of the world, generally speaking. A wonderful change has come over the people, and I am very thankful indeed for conditions as they exist. I want to say that there are thousands in the world today that are earnestly seeking after truth, and as the Gospel message is brought to their attention it is making an impression upon their minds. It is almost a daily occurrence that I receive letters from various parts of the mission, asking for more literature and more information in regard to our teachings. Thus we have the opportunity of corresponding with these people after which the Elders visit them in their homes and explain the Gospel to them; in this way many are being brought to a knowledge of the truth.

As I view it, there is a wonderful harvest before us, not only for this year but for time to come because of the change that is coming among the children of men; and I ask you who are here in the land of Zion, where you have the privilege and the opportunity of attending your meetings, your Sunday Schools, and the various organizations, if you realize and appreciate to the fullest extent the blessings that you are enjoying. You should be thankful for the opportunity that you have, compared to that which prevails in the world. It is a great blessing to you and a blessing to all those who have this privilege and this opportunity.

I rejoice, my brethren and sisters, that I have had the opportunity of laboring in the work of the Lord for a third time in the mission field, something over five years now. It seems a short time, but I have seen many things that have strengthened my testimony, and I have witnessed conditions upon several occasions that have been beyond the power and the wisdom of man to solve, but God has come to the rescue, the way has been opened, and the work has been carried on, I hope and trust, in a way that is pleasing to our Heavenly Father.

I rejoice in the testimony that I have of the divinity of this great latter-day work, for I know, as I know that I stand before you this afternoon, that it is the work of the Lord, that it is the power of God unto salvation; that God lives; that Jesus is the Christ, the Savior and the Redeemer of the world; and that the Prophet Joseph Smith was the instrument in the hands of Almighty God, in establishing this work upon the earth for the last time. It will never more be thrown down nor given to another people, but will stand forever; and those who have succeeded the Prophet Joseph Smith, down to the President who stands at the head today, even President Heber J. Grant, have been and are God's mouth-pieces upon the earth.

God bless you. Peace be with you, I pray in the name of Jesus Christ, Amen.

ELDER ELIAS S. WOODRUFF

President of the Central States Mission

I appreciate the opportunity that is mine, to represent the division of the Church known as the Central States Mission of the Church of Jesus Christ of Latter-day Saints. I have never permitted myself to aspire to such a position, or to even think about it, but the Lord, through his servants, has graciously permitted me to enjoy this opportunity. To me it is a rare privilege. I hope to be worthy of the confidence and the trust imposed in me.

The people of the Central States Mission, most of them having been converted and brought into the Church under the presidency of President Samuel O. Bennion, are God-fearing, humble, sincere people. There are twenty-three organized branches and a considerable number of Sunday Schools in addition to the branches, with the usual Relief Society

organizations and the Primaries that are common to each of the missions.

These good people are faithful tithe-payers. They observe the Word of Wisdom as well as the people do in the stakes of Zion. They are trying, in their own way, and it is a good way, to keep the commandments of the Lord. They are well organized. We have a mission stake organization, so to speak, that is, a union board, which supervises the auxiliary work of the mission.

During the month of May there will be a Mutual Improvement contest, which is held annually in Kansas City, Missouri, from which we hope to have the honor of sending a few delegates to join with you in your June conference.

It occurred to me that it might be of interest to many people who know Horace Ensign very well, to have me tell you that he presides over our Wichita branch, and that delightful and rich voice of his, which has cheered and gladdened the hearts of many, is frequently heard in that humble congregation, and enjoyed by them. He is their spiritual father and their music master. They love him, and he devotes himself as assiduously to that work as if he were presiding over the most important branch of the Church. I know he would like to have me give you his greetings, because I can remember many a conference, in days gone by, when his voice has added to the pleasure of our conference. Others formerly prominent among you are living here and there in portions of our mission.

As you know, the mission headquarters are in that city of early romance in church history, Independence, Jackson County, Missouri. I think I have never been in a community where the business men seem to be more united and of higher character than they are at Independence. They hold our people in high esteem. This has been made so, I am sure, by the very splendid public service rendered by President Bennion and his wife in that community. I find, in going about Independence, when I have to introduce myself, if I merely say I am the successor to President Bennion the door is open for me, and I am made welcome everywhere. Those good people send greetings to him. The thing I have noticed about the people of Independence is their devotion to high ideals.

I remember, at a recent meeting of the Kiwanis Club, listening to a lecturer from Kansas City, who, in the course of his lecture, saw fit to tell a few stories that may not be properly told in a drawing room, among ladies and gentlemen, and he was not very well received. I remember particularly that at the close of the gathering, as we were separating to go to our occupations, the editor of the paper said to me: "Mr. Woodruff, how did you enjoy the talk?" "Oh," I said, "I have enjoyed things better than that."

"Well," he said, "I didn't like it at all. I don't see why it was necessary for him to impose his stories upon us."

I mention that because I want you to know that the people who now live in Jackson County, Missouri, are high-minded, clean-minded people, and they esteem the Latter-day Saints. They regard us as worthy

people, and would welcome us back there in numbers if we should happen to want to go.

The mission is in a prosperous condition. The people are happy. I am honored to represent them and happy to labor among them. I hope to be worthy of their love and confidence.

I am happy to tell you that the missionaries are well and enjoying their labors, and they are laboring with reasonable zeal and diligence to carry the message of the Gospel to those to whom they have been sent. The harvest is great and the laborers are few. Through the Bureau of Information we receive many leads, many names of people upon whom we are asked to call. We can visit only a few of them. All over the mission people are calling and asking for Elders—can't we send some Elders? We can send them only those that we have, as far as they can go. They often become wandering Elders, at the present time. Only a few of them settle down in any community to labor locally. In order to cover the districts it is necessary for them to move about a great deal. But they enjoy their labors, and as I say, they are all well.

We have no persecution at home or abroad apparently, that is, nothing to speak of. It seems to me, my brethren and sisters, that the danger in the Church today is within it. I have found, as I go about the mission and over the Western States Mission, to some extent, the same—a disposition on the part of the people to want to find fault with each other, rather than to be happy with each other. I do not mean all of them; I mean some of them. When I come home I find the same condition here.

I wonder, my brethren and sisters, if we cannot be more united, if we cannot have more confidence in our leaders, those who preside over us, locally and generally; if we cannot live so that we may enjoy the spirit that comes to those who keep the commandments of the Lord, and who want to sustain his servants who preside over them and be in harmony with them. I am trying to teach the people, as far as it lies within my power, to examine themselves, to ask themselves the question: "Am I enjoying the Holy Spirit?" And in order to ascertain whether they do or not I say: "Find out whether or not you have the fruits of the Spirit in your lives, for the fruits of the Spirit are love and joy and peace and long-suffering and patience, and kindred qualities. If you are happy and at peace with all men, if you love your neighbor, then you enjoy the Spirit; but if you are unhappy and discontented, and if things are not going the way you think they should go, and you feel like you must reach out your hand to steady the ark, then perhaps the fault is yours."

So the people are being urged to examine themselves, to see whether there is something the matter with them. I ask myself the question: What is the matter with Elias Woodruff? If I can find out what is the matter with myself, and keep myself in harmony with the Holy Spirit, then I feel like I am reasonably safe. Let me ask you, my brethren and sisters at home, as well as I would ask those people in the mission: Examine yourselves and see if you are in the faith. Do you believe the Gospel? Do you believe that Joseph Smith is a prophet of God? Do you believe

that President Heber J. Grant is a prophet of God? Are you willing to take his counsel and advice, and follow it? Or are you a law unto yourself, guiding and charting your own course in life, determining what you think is right and what you think is the wrong thing to do? It seems to me, my brethren and sisters, that there is the danger in the Church today. Let us examine ourselves. Let us be happy in our worship. "Adam fell," we are told, "that men might be; and men are that they might have joy." If we are not joyful and happy, then we ought to be.

God bless you, I ask, in the name of Jesus, Amen.

ELDER ARTHUR WELLING

President of the North Central States Mission

I am very happy, my brethren and sisters, to again bring greetings from the mission field, and to join in testimony of the truth and importance of this great latter-day work. I know, as I know that I live, that this is the Gospel of Jesus Christ, and am grateful that we of the mission fields have the privilege semi-annually of coming up here "To the mountain of the Lord's house,—to be taught of his ways, and to walk in his paths." I am increasingly thankful for this testimony and privilege, and for my calling in the mission field.

Some one has said that what men most need is something to hold them always at their best. Mormonism and the missionary system of this Church do just that. A story, abbreviated within time limits allowed, will illustrate:

In a hall at Northwestern University is a bronze tablet memorial to "The Man Who Did His Best." And the legend accompanying it is as follows:

A storm of unusual violence had swept Lake Michigan, destroying or disabling practically all vessels and strewing the shore with wreckage. As the storm abated, watchers ashore could see, far out on the lake, a group of survivors clinging helplessly to the wreckage of their crafts.

For want of other means of rescue, one young man, a student at Northwestern, renowned among his fellows for his prowess in the water, resolved to bring what help was possible to those in distress by swimming to their aid. Stripped of excess clothing, he swam out and back, out and back, eighteen times, each time bringing to safety a sufferer from the wreck, until, completely exhausted, he fell unconscious among his fellows ashore. Admiring friends worked over him, and as consciousness returned, he looked into their anxious faces, his own brother among the number, and feebly asked: "Did I do my best?"

In like manner, I repeat, Mormonism and the missionary system of the Church encourage the youth of the Church to do their best. They go into the mission field imbued with a testimony of the truth and with a feeling of responsibility to you, to the Church and to the Lord. They read with new meaning the first great commandment. "Thou shalt love

the Lord thy God with all thy heart and with all thy soul and with all thy mind.—And thy neighbor as thyself.” And they begin really to live up to that standard.

They learn afresh that “The worth of souls is great in the sight of God;” and they go out and try humbly to reclaim some of these souls.

They begin to realize the meaning of the Savior’s words: “He that findeth his life shall lose it; but he that loseth his life for my sake, shall find it.” In borrowed phrase, “Who gives himself with his gift feeds three, himself, his hungry neighbor, and Me.” And so, unselfishly serving this great latter-day cause, they grow as never before, and possibly never again; and “the power of God is in them.” They love their work, and are magnified in the eyes of the people. Small wonder they remember these experiences as the happiest of their lives.

And while the missionary is thus serving at his best in the field, what is happening here at home? Devoted parents follow anxiously the progress of the one away. Brothers and sisters often make little sacrifices that the missionary work may continue. Thus, each at his best, all share in the spirit of service and in the rare privilege and opportunity of carrying this great Gospel message to the world.

I concur and rejoice in the testimony that friendliness is increasing in the world. There never was a better time for preaching the Gospel than now. Everywhere, among the better informed classes, this Church and people are held in high regard. But I venture the thought that friendliness alone is not enough. Salvation cometh not by sufferance of former critics; but by obedience to the Gospel of Jesus Christ. That good men everywhere may come to know and love the truths of the restored Gospel, that our friends of the world may be induced seriously to examine the claim that God has again spoken from the heavens, and that this is verily the Church of Jesus Christ, established again upon the earth, for the perfecting of the Saints, and for the benefit and blessing of all who believe and obey its teachings,—all this is part of the high purpose and obligation of Mormonism’s message to the world.

In conclusion, I can think of no more fitting expression of the missionary spirit than Howard Arnold Walter’s “My Creed”:

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh, and love, and lift.

On my honor, my brethren and sisters, I will do my best to live up to the high privilege of missionary service.

May the Lord continue his blessings upon the missionary work of his Church, and upon the people of the world, that they may find the truth and obey it, I pray in the name of Jesus Christ, Amen.

The Singing Mothers Chorus sang the anthem, "The Lord now victorious," after which the congregation joined with the Chorus in singing the hymn, "We thank thee, O God, for a prophet."

The benediction was pronounced by Elder Wallace E. Poulson, President of the Sevier Stake.

Conference adjourned until 10 o'clock Saturday morning, April 7.

SECOND DAY

MORNING MEETING

Saturday morning, April 7.

The Conference reconvened promptly at 10 o'clock, with President Heber J. Grant presiding.

The congregation sang the hymn, "Guide us, O thou great Jehovah."

Elder Thomas E. Towler, President of the Wells Stake, offered the opening prayer.

A tenor solo, "Then shall the righteous shine forth," was sung by Herbert Bluck.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

The Lord giveth men weakness that they may be humble. In humility I earnestly invoke his aid this morning.

The words of the poet come to my mind. They are as follows:

On Christ the solid rock we stand;
On other ground is sinking sand.

What is there for our salvation outside of our Heavenly Father, our Savior, and the glorious Gospel which they have provided? There is nothing of real worth to the soul.

A VISION OF DEITY

It is a remarkable thing that two of the greatest prophets that ever lived commenced their prophetic ministry with a vision of Deity. The prophets referred to are Isaiah and Joseph Smith. In the sixth chapter of Isaiah—and many commentators think this chapter should have been placed first in the Book of Isaiah—the Prophet says:

I saw the Lord sitting upon a throne * * * mine eyes have seen the King,
the Lord of Hosts * * * I heard the voice of the Lord.

No quibbling here. This is direct evidence, the highest form of testimony. No living being can successfully challenge the truth of that statement. Every Christian soul accepts it as the truth, but can that testimony be proved? It can. It is proved by the fulfilment of prophecy, and the fulfilment of prophecy is one of the strongest evidences that a man is sent of God.

That the prophet in the vision saw Christ in human form, as the brother of Jared saw him, there can be no doubt when the passage is deliberately compared with John 12:41. "These things said Esaias, when he saw his glory, and spake of him." Isaiah was preeminent among the

noble band of Old Testament prophets. His clear and striking representation of Jesus Christ and prophetic delineation of the person, work, and character of the Messiah deserved the praise the Savior bestowed upon him when in quoting his prophecies he said: "For great are the words of Isaiah." (3 Nephi 23:1.)

THE WORDS OF ISAIAH

Centuries before the birth of the Savior, Isaiah predicted that wonderful event in this stately language:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah predicted the sufferings, death, and the resurrection of the Lord Jesus Christ so vividly that his prophecy adds strength to the truth of the old axiom that prophecy is but history reversed. The prophecy as every Bible student knows was literally fulfilled. The prophet foretold the coming of the locomotive and the airplane. In the 29th chapter of his book Isaiah predicts the coming forth of the Book of Mormon. We testify that that prophecy has also been literally fulfilled, and that Joseph Smith translated that sacred record by the power of God.

PROPHECIES THAT HAVE BEEN FULFILLED

Is it not reasonable to conclude that if Isaiah's predictions concerning the Savior have been fulfilled, his prediction concerning the Book of Mormon has likewise been fulfilled? The Latter-day Saints know of a certainty that the prophecies concerning the Savior and the Book of Mormon have been fulfilled to the enlightening of their understanding and the salvation of their souls.

The Creator said:

So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

A SOLID FOUNDATION

Consider the Prophet Joseph Smith. He beheld in glorious vision the Father, and the Son. Can any man on earth successfully contradict the testimony Joseph Smith gave of that vision? No, it stands as firm as the Rock of Ages. His witness is supported by the fulfilment of prophecy. The same source of Isaiah's prophetic power was the source from which Joseph Smith derived his prophetic gifts.

When the Apostle Paul stood before Agrippa and Festus, he said:

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

That Christ should suffer, and that he should be the first that should rise from the dead.

That was the yardstick that the Apostle Paul used. That should be

the standard of measurement that the Elders of Israel should always use to keep their feet firmly upon the foundation of the Bible, the Book of Mormon, the Doctrine and Covenants, and the teachings of ancient and modern prophets. And when they preach from this foundation they stand on solid ground, and the souls of the people are fed.

PROPHECIES OF A MODERN PROPHET

Joseph Smith was an inspirer of souls. He said he did nothing but what the ancient prophets said he would do. He was a fulfiller of Bible prophecy. Consider some of the prophecies which he uttered: The exodus of the Saints to the Rocky Mountains, where they would become a great and a mighty people; his prediction of the Civil War, twenty-eight years before it occurred—and only a month before that bloody conflict, statesmen were saying, "Peace, peace, there will be no war." But the God of heaven had spoken and desolation swept over the land. Oh, if those statesmen had only heeded the words, if they had only accepted the remedy, the solution which the great statesman-prophet, Joseph Smith, gave to them, a million lives would have been spared and eight billions of dollars in property would not have been destroyed!

TESTIMONIES OF THOSE NOT OF US

Joseph Smith founded the Church of Jesus Christ of Latter-day Saints. A great American statesman, on the floor of the House of Representatives, referring to this great organization, said: "It is magnificent in its priestly organization and rivaled by no other institution in the world."

Charles Dickens, the celebrated novelist, whose "Life of Our Lord" is appearing in some of the daily papers, declared before he visited a ship-load of Mormon emigrants bound for America that he was going there to bear testimony against them. But when he saw the order, the neatness, the cleanliness, the prayerful spirit which prevailed there he said:

There is a power in that Church, there is a remarkable influence among those people that is not witnessed in other institutions in the world.

AN EXPERIENCE IN ATLANTA, GEORGIA

Some years ago President Grant was in Atlanta, Georgia. A Universalist minister had converted his chapel into a sort of public forum, the ministers of the various religious denominations of the city were invited to occupy his pulpit and preach their religious sentiments. He propounded several questions that he requested them to answer, and two of these questions were as follows: "Do you believe that Jesus Christ is divine and the Son of God?" "Do you believe that there is a life after death?" The answers were not satisfying.

Hearing of President Grant's presence in that great city the minister invited him to deliver a sermon and he placed in President Grant's hands the same questions that he had earnestly entreated the pastors to answer. President Grant did answer all the questions, and not in a negative way.

He did not say, "It may be," or "I believe that such is the case," but standing before that mixed congregation the President said: "I know of a certainty that Jesus is the Christ, the Son of the living God. I know that there is life after death, and that the soul is immortal." The other questions he answered in an equally frank, authoritative way.

At the close of President Grant's address the minister approached him with extended hands. I fancied that there was a trembling in his voice; there was a longing in his heart for something better than he had, for, as he held President Grant's hand he said to him: "I wish I had your earnestness, your sincerity, your faith, and your testimony." There was sadness in my heart for that man.

WITH NO UNCERTAIN SOUND

President Grant has always sounded the Gospel trumpet with no uncertain sound, so that the children of men could prepare themselves for the battle. In line with Joseph Smith and the Apostle Paul and all the prophets our President is speaking and doing the things that the ancient prophets declared would be done. We are rallying around President Grant and listening to his inspired counsels. The Gospel message is sounding in our hearts. With the help of the Lord, by keeping his commandments, we will go with the First Presidency and the rest of our leaders into the Celestial kingdom of God, which I humbly pray, through Jesus Christ our Lord, Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

Brethren and sisters, I said this morning to one of the brethren who is yet to speak, "Brace up, brother, brace up."

He said, "Yes, Brother Clawson, I feel a little exercised about it, a little timid. I feel as if I need some stimulant. What shall I take?"

I said: "Take the strongest within your reach."

Of course that would be a glass of cold water.

If any of you brethren think it is a simple matter to stand before a vast assemblage of people like this, I can only wish that you might have the opportunity. It is a great responsibility. I must needs look to the Lord to assist me, and I ask for your faith and prayers.

THE ARTICLES OF FAITH

I have in mind just at this moment the Articles of Faith that were given to the Church by its founder under the Lord, the Prophet Joseph Smith, and I submit to you that this is a very wonderful instrument, that these Articles of Faith were set forth in simple language and with great clearness and cannot very well be misunderstood.

The first Article of Faith reads as follows:

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

Let me say to you that there is very much of supporting scripture that is placed behind this first article and the twelve articles which follow.

I call your attention briefly to article eleven, which reads like this:

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may.

You will notice that the Church of Jesus Christ of Latter-day Saints is very liberal in its attitude towards other beliefs. As a Church and as individual members of the Church we do not attack other people, we do not hold their religious views up to ridicule, but since their articles of faith are set forth and published to the world we take that to mean an invitation to investigate them and to investigate their views. That is our attitude in relation to the Gospel that is set forth in our Articles of Faith.

These Articles are published to the world and we invite them to inspect them and carefully consider them, and, if they choose, to offer friendly criticism. So when we observe conditions that obtain in the world and as set forth in the daily papers we take that to mean that we are invited individually and as a community to consider these conditions.

MINISTERS ANSWER QUESTIONS

I remember a few years ago that President Heber J. Grant spoke of a questionnaire that had been sent out by Albert J. Beveridge, a member of Congress, and the results of that questionnaire were quite remarkable. President Grant made comments on it that were enlightening and instructive.

Recently another questionnaire was sent out by the Chicago Northwestern School of Education. The presumption is that the said school was sincere in this matter and sent out this questionnaire for enlightenment and for study. If you will pardon me I will take a few moments to read the results growing out of that particular questionnaire as published in one of the daily papers in February of this year. Answers were given in percentages by the paper that published them, but I have reduced these percentages to actual figures. The questionnaire was submitted to 500 Protestant ministers. 205 of that number did not believe that there is a heaven; 345 did not believe that hell is a place having existence; and so far as those two questions were concerned, as you will see, heaven and hell were swept away. 270 did not believe there is a devil, and yet we see the works of the devil on every side and all around us. 195 did not believe there would be a judgment day. I fancy some men perhaps are fearful that there will be a judgment day. 370 did not believe that God keeps a record of an individual's bad deeds, and 130 did not believe in the deity of Jesus Christ.

THE BIBLE A PRECIOUS BOOK

Now the Latter-day Saints as a people have regarded the Bible as a sacred volume of scripture, and we look upon it as a holy book—

Holy Bible, book divine,
Precious treasure, thou art mine.

And furthermore, the Bible is one of the standard works of our Church. We cannot get along without it, we cannot spare it, it is invaluable to the Church. Brother Callis has just been quoting wonderful words from the Bible, words spoken by the prophet Isaiah. Marvelous predictions were given by that holy prophet, and in the New Testament we have a very elaborate and reasonably full account of the life and works of Jesus Christ, the Savior of the world, one who has atoned by the shedding of his precious blood, for the sins of the world, which sins are to be washed away by repentance and reformation and the application of the blood of Christ.

And yet there are 134 Protestant ministers who have apparently abandoned the Bible. They do not believe in the deity of Christ. Did you notice, brethren and sisters, the remarks that have already been made in this meeting and in the former sessions of this conference in regard to religious matters, in regard to our faith, how direct and to the point these remarks have been and will be throughout this conference? There will be no uncertain word go from this pulpit, you may depend upon it. We invite the world at large and everywhere to investigate our teachings, to go right to the bottom of them, and if they discover any errors, and can persuade us that they are errors, we will gladly abandon them. Our Articles of Faith have stood the test of one hundred years.

MEETING OF MISSION PRESIDENTS

Now briefly let me call your attention to an incident that occurred on Wednesday last. The presidents of the Latter-day Saint missions met with the Council of the Twelve and the First Council of Seventy, thirteen of them, representing the missions in the United States, and one in Canada and one in Mexico. These mission presidents preside over about 537 missionaries at the present time. They came together to make report of their labors and of the labors of the missionaries in the field, and I will say to you we had a glorious time together. And I might add in this connection that seven of the Apostles of the Church have been mission presidents, and six of the First Council of Seventy have been mission presidents. The other member of the First Council of Seventy has filled a mission and presided over a district within the mission. So that in fact it was a gathering of mission presidents throughout.

In making their reports, which were brief and to the point and yet quite comprehensive, we discovered that these mission presidents are attentive to their duties and active and progressive, and are well posted. They reported the activities of the Elders and lady missionaries in the field. These young men and young women under their charge are very much devoted to the work, and most of them, if not all, have a testimony of the Gospel. They could not very well fill their appointments successfully without a testimony of the Gospel. There may be a few among

them who, if they have not yet received a testimony, still say they believe the Gospel is true. In those cases the testimony soon comes to them.

SPIRIT OF TESTIMONY WITH LEADERS AND PEOPLE

Before we closed our meeting and as it progressed these thirteen mission presidents bore their testimonies and each and all of them said that they knew that God lives, that Jesus is the Christ, the Savior of the world; that Joseph Smith was and is a prophet sent of God, standing at the head of this great last dispensation. That was their testimony uniformly, no exception to the rule. And be it remembered, brethren and sisters, that that same spirit of testimony rests upon the Presidency of the Church. We will not soon forget the powerful testimony that was given by President Grant at the opening of this conference. The same spirit is with his counselors, I assure you, and this testimony is with the Council of the Twelve Apostles.

I am happy to say that the Twelve are active, diligent and faithful in the performance of their duties. They are a body of men who make quick response. They do not hesitate, there is no shirker in that Council, they are alive to the situation. I think you will agree with me that they are men of wisdom, men of counsel, and I believe I can say as the president of the Twelve that they are as nearly one as a Council of Twelve could be, and that they give to the Presidency of the Church their entire support. They recognize them as their file leaders and are laboring constantly under their jurisdiction. If we go into the stakes of Zion—and we are a traveling high council—we go to represent the Presidency of the Church because we are laboring under their direction. I am very happy to bear this testimony to you. So far as I know there is no division of sentiment in the Council of the Apostles.

The same testimony rests not only upon the Twelve, but upon the First Council of Seventy, and not only upon them but upon the quorums of the holy Priesthood—High Priests, Seventies and Elders—and upon the presidencies of stakes and high councils, also bishoprics of wards and lesser officers in the Church.

And may I be permitted to say that this testimony as to the truth of the Gospel is in the hearts of the Latter-day Saints, the entire people of this Church, and there is no uncertainty about it either. They know it is the truth. They know it is the pearl of great price. They know it is most precious indeed.

I am speaking now, as perhaps I have a right to, of the Twelve. We know that except we are one we are not Christ's. And further let me add that except the people of the Latter-day Saints are one they are not Christ's, because he is not the author of doubt or disbelief or contention or false doctrine.

I bear testimony to you that this is a glorious work in which we are engaged, and this is a glorious occasion and a glorious time. I know there is a depression and we have suffered and are suffering every day more or less from it, but behind and above it all is the Lord God of Israel

and we are getting experiences that may be profitable to us. If the Lord will sanctify it to our good, we will surely be more careful in the future, will be a little more economical, will not be wasteful and spend our means foolishly, and we will stand by the principles of liberty and by the Declaration of Independence and the Constitution of the United States.

God bless you, my brethren and sisters. May the Lord bless the Presidency of the Church, all of which I humbly pray in the name of the Lord Jesus Christ, Amen.

Sister Elizabeth S. Cushing sang a solo, "My Western Home."

ELDER RULON S. WELLS

Of the First Council of the Seventy

What a remarkable age is this in which we live! It seems to me that it is most wonderful, and I feel grateful that the Lord has permitted me to live in an age and time when such wonderful progress has been made, in an age that surpasses all previous periods in the history of the world, and yet the preacher tells us there is no new thing under the sun—things which were, which are now, and will be in the future. Sometimes I almost doubt that, and yet when I contemplate it still further, I believe that all of our progress, the advancement of science, all our new inventions and discoveries, the great things that are taking place in the world today, mean simply this, that we are approaching nearer to the ultimate truth, that truth however which is eternal, and always has been, and always will be.

None of the great principles of progress is changed. Many things are changing. We change our views with regard to many things, and in these changes lie the principles of progress, we do not remain just where we are. We are going onward, but that progress is that we are approaching more nearly to the truth.

We want to keep abreast with all the various things we see around us; we do not want to be accused at any time of not progressing. We ought to adapt ourselves more or less to the times in which we live and not be what some people call those who do not change at all, "old fogies." Old fogies? Oh, no, but there are some things that do not change, and one thing is the truth, and the Gospel of the Lord Jesus Christ is the truth. Whenever we see people who undertake to make changes in the fundamental things that have been revealed from heaven they are undertaking to change God's truth.

The Lord has said, "I am the Lord, and I change not." His word shall endure forever. The Lord has so ordained that a number of generations shall be contemporary in sojourning upon this earth. What a wise provision is this! What a wonderful thing is wedlock, the home where father and mother rear their family of children! What a splendid thing it is to have grandfathers and grandmothers, and even great grandfathers and great grandmothers, four or five generations sometimes con-

temporary, living upon the earth at the same time! What a wonderful advantage that is to mankind, an advantage to the aged, and an advantage to the young, to live and to mingle together and to partake of each other's feeling and spirit! Youth—how eager they ought to be to profit by the experience of Age! The aged—what a wonderful and elevating influence it must have upon them as they ponder over the lives and characters of their own children! What a development of all the Christian virtues is involved in this contact or association with those you love—your own kindred! It always brings a certain amount of regret when this association is lacking.

Old age can learn much from youth. They keep us abreast with the times; they keep us alive to the burning questions of the day. Therefore, you fathers and mothers, let us listen to the young with sympathetic hearts while they endeavor to instruct us, which they sometimes feel themselves quite competent to do. But, oh youth, you have much to learn from old age! Out of the rich experiences of many years your elders are surely able to instruct you in the way of life, in the principles of truth.

The Psalmist says: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Therefore youth should hearken and give heed unto the counsels of old age; they should seek the counsel of their fathers and their mothers. Remember the Lord's commandment: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." How greatly then we ought to appreciate the privilege of living with them and seeking their counsel, and we ought not to regard them as "old fogies," or somebody not up to the times. How can one be up to the times unless he can benefit by the experience he has? How could there be any progress without experience?

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding," and whatever understanding we have it comes from the Almighty. There is no other source of knowledge. He is the great fountain of all truth, the inspirer of all discoveries; they all come from him. I am aware that sometimes we find inventors, discoverers and scientists that are not always willing to admit the source of their inventions and their discoveries, but nevertheless it is true. We do not always appreciate when the Lord is making known his truth.

I remember in my school days many years ago reading the story of a Greek philosopher, Archimedes, who was making a study of specific gravity, the relative weight of things. Upon one occasion while he was bathing in a pool of water he observed that his body in the water was much lighter than it was out of the water, and as he pondered upon it a flash of light came to him and, greatly elated over his discovery, and forgetting that he was naked, he rushed out into the street crying "Eureka, Eureka,—I have found it!"

Now what was that? There was a spirit in the man and the inspiration of the Almighty had given him understanding. It does not detract from the honor that is due to the scientist, the discoverer, or the

inventor to say that God has used him in bringing truth to light. And what is true of secular knowledge and of the things that pertain to our temporal salvation is likewise true of religion. God uses scientists and philosophers, inventors and discoverers—for they are also his servants—in bringing secular truth to light; but he also uses his servants, the prophets, in bringing spiritual truth to light.

What a wonderful flood of light came into this world with the advent of the Gospel, with the coming of the Prophet Joseph Smith, that prophet of the latter days! What wonderful discoveries have come to us and to all mankind! The same almighty being who overrules all things is bringing to pass his mighty purposes, and a flood of spiritual light has come to the world through the instrumentality of the prophet of God in the day and age in which we live. That is another source of joy and gladness to me that I live in this glorious day, notwithstanding the fact the world seems to be changing. We are merely discovering more truth.

How eager we should be to keep abreast of the times and come to a knowledge of the truth, both secular and spiritual, scientific and religious. Be assured that when we do there will be no conflict between the two. Doctor John A. Widtsoe tells us in that excellent little book "In Search of Truth" that "the way to truth may be found by anyone who desires it." "But," says he, "he must desire it with all his might, mind and strength."

We often sing the words of our inspired poet, John Jacques:

Yes, say, what is Truth? Tis the brightest prize
To which mortals or Gods can aspire;
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies,
'Tis an aim for the noblest desire.

And let me add the following words found in the closing paragraphs of the Lord's preface to the Doctrine and Covenants:

Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

For behold, and lo, the Lord is God, and the spirit beareth record, and the record is true, and the truth abideth forever and ever.

But other things do change. I am reminded of a little sentiment I read in an autograph album in the German language when I was upon my first mission. Slightly paraphrased it reads like this:

Es wechselt Zeit und Glueck
Es aendert alles sich
Doch Gottes Liebe bleibt
Stets unveraenderlich.

Translated into English, without any attempt at rhyming, it means

this: Time and fortune change, everything changes, but the love of God remains always unchangeable.

And so it is with his glorious Gospel. It is the means of advancement, it is the means of progressing along spiritual lines. If we would be better men and better women, and lay hold on eternal life, let us render obedience to those principles which God has revealed, and which have remained the same from eternity to eternity, never changing. If we have fallen by the way and made mistakes and feel almost depressed and discouraged, resort again to those principles. There never was a time when genuine faith and sincere repentance would not bring a blessing and a change for better in one's life. There never can be a time when these principles will not bring progress and advancement. There never will be a time when we can grow in the knowledge of God and good works without the application of these principles. Be not discouraged or fall by the way, but if we have made mistakes repent and (if not already) be baptized, every one of us, for the remission of our sins, and we shall receive the gift of the Holy Ghost. These principles are applicable to all mankind and they never change worlds without end.

May God bless us and our children to the latest generation and help us to live in accordance with them, that we may come to the knowledge of the Truth. I pray in the name of Jesus Christ, Amen.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

Yesterday afternoon I stood in uniform on the parade grounds at Fort Douglas. That uniform indicated that I held a position of some importance in the United States Army. On each shoulder I had insignia showing my rank; on the lapels of my coat the insignia showing the branch to which I belong. Men in uniform honored that insignia by saluting me, many of them did not know me, they were showing their respect for the authority as indicated by my uniform. I had witnessed death-dealing instruments and machinery, while overhead airplanes were roaring, diving to the earth, turning and looping, to show their power and strength. In the guard-house were confined men who had been disobedient to orders, on the parade grounds were men forming for review.

As the commanding officer gave orders, which were passed from one to another, all executed them with precision and accuracy. They had been well trained and knew what to do. Every man was in his place, and rendered the service required of him without hesitation or confusion.

During the time I was there I had in my mind another picture. I had left this building and hurried to that place to take part as an officer during the celebration of the state department of the Reserve Officers Association of the U. S. A. Here was a marked contrast. There I found a group of men trained and equipped to battle an enemy if an enemy should come upon us. They were soldiers and that was their

calling and duty. Some of my brethren have inferred that it was not very becoming for one of my position to be engaged in such work. It is not of my choosing. I went in at the request of this government and have remained because we are all expected to do our duty. For the duration of eighteen years I have been at times under training. During that time I have never heard one of them—and I have mingled with men of the line and officers of every rank, up to that of commanding general—ever express a desire that we go into action. But I have heard them say that they wanted to be prepared to defend themselves should an enemy make it necessary for them to go into action. The Army of the United States is not training to invade the country of another, but they are training to be ready and prepared to defend their country if an enemy should come upon them.

Now, as to this army which I see before me. The officers are not in uniform, no insignia of rank to designate their authority, but they are men nevertheless who have authority to serve and to give orders in a greater army, one commanded by our Lord and Savior. These officers are devoted to the great cause in which they are engaged. They are men who are self-sacrificing, men who are full of faith and of love. And when I say men I speak of our sisters also, for I am quite sure if it were not for the devotion of our wives and our mothers and our sisters, we would find it far more difficult to carry on the work that is required of us.

This army is made up of deacons, teachers, priests, elders, seventies and high priests, with power far greater than that which comes to those who are engaged in this other army.

I believe that Joseph Smith saw God the Father and Jesus Christ, his Son, and conversed with them. I believe that the Priesthood of God was bestowed upon him and his associates, and that that Priesthood has been passed down to us. We enjoy power and privileges through it. I say power, because in the Priesthood there is a power as witnessed daily where the Priesthood is found and exercised in harmony with the plan and promise of God. To have this Priesthood conferred upon one is not only a privilege but a great honor, and one who receives it and disregards its sacredness is a deserter.

Some among us are asking for new revelations. I am not concerned as to whether new revelation is coming or not. I am just a little fearful that should new revelation come, especially if it should be of the type that some people feel we should have, too many of us would not be in a position to stand up under it, as evidenced by the failure to understand and follow that which has been given to us. I am concerned with that which has been received and the question of whether or not I am living in harmony with those teachings which have come to us through revelation by the power of the Priesthood.

I am not so sure that we as a people as yet are sufficiently familiar with the revealed word which has been given to us to be in a position to receive new revelation; and I am quite sure that when we reach a point where we fully understand and observe that which has been given to us new revelation will come, and those whom the Lord has endowed with

authority to receive revelations will receive them. For more than a quarter of a century it has been my good fortune, privilege and blessing to meet almost daily with the men whom we sustain as the Presidency of the Church of Jesus Christ of Latter-day Saints and whom we sustain as prophets, seers and revelators. With that acquaintance and that association there is no question in my soul but that when the time comes for us to receive more than the Lord has already revealed, it will come through them, or their successors.

One of my brethren working in the Church Historian's office, said to me: "Brother Smith, I have been going over your sermons and compiling them. You have something human about that which you say. You are constantly appealing for help for the young man." It may seem that that is the only thought I have to express in these meetings. We are of necessity limited as to time. There are many other subjects I could use, but as a member of the Presiding Bishopric, a member of the presidency of the Aaronic Priesthood of the Church of Jesus Christ of Latter-day Saints, there has been placed upon me a responsibility, and as I visit with you and see the reports that come in I think I sense that responsibility, and I don't want to be held to account for my failure to encourage my brethren to see that which I think I see.

We have accomplished a most wonderful missionary work, and yet there is much more to be done. We don't have a guard-house. In this army punishment is of our own making. We go out to battle, and, unlike the Army of the United States, we are in a great conflict. Some of us don't know it, but we are. We have an enemy, an enemy we can't always see, an enemy which we don't always feel, because we have not been trained to see and feel. When we who hold the Priesthood and are honoring it and magnifying our calling in it, come in contact with that enemy, we are given to understand that he is an enemy and that we must defend ourselves with all the vigor and power of our manhood. We don't always do it.

I dislike to make this statement, and would not do so were it not for the fact that I have heard it several times during the past year in different stakes of this Church: "But Brother Smith, we can't do it,"—speaking of laboring with men who have become indifferent to the work of the Church and are falling away—"We are a little community. We know each other. All we do when we go to visit is 'kid' each other." What justification is there for such a thought? If we permit it, are we prepared? To me it has the ear mark of a slacker. I think a prophecy made centuries ago might give us some encouragement. The prophet Haggai said:

Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

Thus saith the Lord of hosts; Consider your ways. (Haggai 1:6-7.)

Are we not in that condition? Why is it? What has brought about this condition? How are we to overcome it or change it? Just one way,

and only one, and that is to be true to the Gospel teachings and honor the Priesthood which has been conferred upon us. And those who are afraid to kneel in prayer with a wayward brother should first set their own houses in order; then when we have developed faith, manifest that faith through our works. When we do exercise our faith in our work the Spirit of God is manifest, whether in our own home or in the home of our neighbor, or in the lives of our neighbors, and the better the acquaintance the greater the opportunity for carrying into the life of our brother who is wayward that which will save him from the error of his ways. It can be done only through the spirit of prayer, not by "kidding," not by being afraid.

Remember the statement of Paul to Timothy:

I thank God whom I serve . . . that without ceasing I have remembrance of thee in my prayers night and day;

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Be not thou therefore ashamed of the testimony of our Lord. . .

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. (2 Tim. 1:3-9)

The Savior said:

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

And he that taketh not his cross, and followeth after me, is not worthy of me. (Matt. 10:32, 33, 38.)

It is my opinion that if we want to succeed, if we want to bring peace in the earth we should stir up the spirit, the gift which is in us, by the laying on of hands by those who are in authority, being not afraid. Let us go into the homes of these our brethren who are wayward, and who because of inactivity have been blinded and see not the light, and pray with them and plead with them, that God may give them again the spirit of the work, that they may return into the spiritual light, and praise him for his goodness and his mercy. That will bring peace. That will put love into the hearts of men, and is the only way in the world in which peace and happiness and prosperity can come to the children of God in the earth.

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

Even so, faith, if it hath not works, is dead, being alone.

* * * * *

Shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou doest well; the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead? . . . By works was faith made perfect.

Ye see then how that by works a man is justified, and not by faith only.

For as the body without the spirit is dead, so faith without works is dead. (James 2:14-26)

May the Lord help us, I pray. May his Spirit rest upon us. May we understand that this Priesthood which is in the Church today has power and is manifest in the Church, through those who serve, not only as leaders, known as the general authorities of the Church, but you who labor in the stakes.

God bless you, and bless those who serve with you, that we may carry the spirit of this work into every home, into the life of every individual, continuing untiring and unafraid, until we shall have won the battle and brought them back into the fold. God so help us, I pray, in the name of Jesus Christ. Amen.

ELDER DON B. COLTON

President of the Eastern States Mission

My brethren and sisters, the last six months have been eventful ones in the Eastern States Mission. We have dedicated three chapels in that mission. A member of the Council of Twelve, Elder Stephen L. Richards, has visited practically every district in the mission. President Grant, during his stay in the East this winter, also went into many of the branches and districts of the mission, all of which we feel sure has resulted in great good.

Reference has been made in this conference to the dedication, last November, of the Washington chapel. We regard it as one of the great agencies for missionary service in the Eastern States. Brother Edward P. Kimball has given an organ recital every day, I think, except one, since the chapel was dedicated. More than six thousand people have attended these exercises. They consist not only of the organ recital, but also a speech by Brother Kimball and in most cases the escorting of the company through the building. Between five and six thousand tracts have been distributed at the chapel.

This does not include the many people who visit the chapel during the day, nor the special clubs and organizations which have held their gatherings there.

Recently one organization of the Government, with a membership of about four hundred was entertained there. The Rotarians of Washington recently held their weekly dinner in our chapel. Some of the leading ladies' clubs of Washington have met there and have listened more or less to the story of Mormonism, which is the Gospel of Jesus Christ, as explained by our brethren in charge of the chapel. We feel very grateful for this great agency for good in our mission.

I have rejoiced in the exercises of this conference. There is an ancient Arabian proverb which reads something like this: "If thou hast two loaves of bread, sell one quickly and buy a rose. Something beautiful is as essential to the welfare of man as is bread." So I thought today, and also yesterday, particularly while listening not only to the inspired remarks but to the excellent music, that the spirit of all those who come to these conferences is being fed—fed with food as essential to the soul as that which is needed to nourish and strengthen the body.

Two thoughts have been running through my mind ever since President Grant spoke. Religion is the master passion in the life of a man who believes in Jesus Christ. It is the mainspring of his life, the motor that carries him forward. Today there are two great influences at work to encourage and develop religion within men. The mothers of Israel are doing, in my judgment, one of the greatest services possible for this Church. May I speak to the mothers particularly who have sons upon missions. Continue, I pray you, to write them. Tell them of the deep feelings in your soul. It does them good. Let them know your feelings concerning the Gospel.

One boy, speaking to me just a few days ago, referred to the fact that he had written home and expressed some doubt as to whether or not he was acquiring all that he should acquire upon his mission. His good mother wrote back and said: "My son, if you are acquiring a testimony of the Gospel, if in your soul there is coming a conviction that Jesus is the Christ, and that his Gospel has been restored for the salvation of the souls of men—if you are acquiring that, you are acquiring sufficient to justify your being upon a mission."

I would like to say to that mother, and hope it will encourage all mothers, that boy, on that occasion, with tears in his eyes and emotion in his voice, said: "That much I am acquiring. I do know, as I know that I live, that Jesus lives and that his work is true."

I am grateful for my mother, now gone to her reward. I am grateful that from her I acquired the first feeling that led me to seek God. How glad I am for parents who knew of the Gospel of Jesus Christ!

The love of mother and its influence for good in the earth is perhaps only surpassed by the love of Jesus Christ. The power which he has exercised and is exercising in the world is the other great influence for good.

Paraphrasing and abbreviating the words of another: Jesus was born in obscurity; never traveled more than two hundred miles from the place of his birth; never attended a university; had no newspaper; never wrote a book; the only property he owned of which we have any record was divided at the time of his death, at the end of a quarrel between soldiers; dying between two thieves; buried in a borrowed grave;—yet he has exercised an influence in the world that exceeds that of all the armies that ever marched, all the navies that were ever built, all the parliaments that ever assembled, all the kings and queens that ever ruled. The influence of Jesus in the earth has exceeded them all, and

it is a glorious thing to be an ambassador of the being whose influence has been and is so potent in the world.

We have been accused of not being Christians. Well, what does it matter anyway, if the accusation is without foundation? In this case it isn't true. We know that in his name and in his love and in his great Gospel plan is salvation, and in reality we are preaching his message to the world. And we say now—I say—that if the nations of the world would accept Christ and his teachings as taught by the Latter-day Saints all the problems of this weary world would be solved in a single day.

God bless us and help us to know the truth. I know it and bear witness to you of its truthfulness today. God help us to know it and to live it, for it is the power of God unto salvation. I know whereof I speak, and bear this witness in the name of Jesus Christ, Amen.

ELDER GEORGE S. ROMNEY

President of the Northern States Mission

I trust that the Lord will give me strength to say the things I should say to you on this occasion. I have been deeply impressed during this conference, and especially with the remarks of our President at the first session.

President Grant, in speaking of some criticisms, made reference to the fact that he acknowledged his own lack of information. When he said this I remembered that two thousand years ago the most learned men among the nation of the Jews went to the court of Pilate, the Roman governor, and there they said of our Savior: "Crucify him;" and they emphasized it by repeating it three times. They also said: "Let his blood be upon us and upon our children." And I remember that just before this the Lord had asked Peter whom he thought that he, the Son of God, was, and Peter said: "Thou art the Christ, the Son of the Living God." Then our Savior told him that that knowledge came direct from God through revelation. Then I thought of the two thousand years since then, when the sequel has proved that the great revelation which Peter had, though he was but a poor fisherman, without the learning of the world—I say time has proved that that knowledge was worth a thousand times more than all the knowledge of the learned.

I have had the privilege of sitting, as a student, at the feet of some of the most learned men in this world. Or at least some who have the reputation of being the most learned. I remember that one of these great educators—the man who translated the Old Testament most recently, and whose translation is said to be the most learned translation of the Bible that we have,—in reviewing the events in the Old Testament this gentleman said that he had recently been to Palestine with the archaeological expedition which his school had sent there. He was speaking of that story in the Bible which tells of the walls of Jericho falling when the army of Israel marched around the city. He said that in the explora-

tions of Jericho they had found that the walls had never fallen; and in rather a light mood made light of that and other stories in the Bible.

Of course, I do not feel that it is my duty, nor the duty of the Latter-day Saints, nor is it their responsibility, to prove the truth of all the stories in the Bible. Yet, I was impressed greatly only a month or two later when I read that that very expedition from his school, in excavating farther, had found that part of the walls of Jericho had fallen.

Paul spoke of those who were ever learning but never coming to a knowledge of the truth. I respect the scientists, I respect the great men of learning, but I respect more than them those who, like the prophets of God, have obtained that light which comes direct from God,—that which can never be changed, even though another archaeological discovery may be made.

It is the spirit of the Gospel of Christ—the spirit that is manifest by the missionaries in the mission field in their devotion to the great eternal truths which God has revealed, that will save this world from the ills which now encompass us. It is the same spirit which Abraham Lincoln had when, in reference to the laws of our country, he wrote the following words :

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpit, proclaimed from legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation, and let the old and young, the rich and poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars.

Your sons and daughters in the Northern States Mission are full of this type of devotion which was advocated by our great President Lincoln. Their devotion is to the laws of the Gospel of Jesus Christ, that sacred truth that the Lord has given to us as a people.

I bring that message to you, and trust that throughout Zion that same love of truth, in the acting and doing of a thing, may come to all of us, in the name of Jesus, Amen.

The congregation sang the hymn, "High on the mountain tops."

Elder Claudius Bowman, President of the Juarez Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference commenced at 2 o'clock.

President Heber J. Grant, who presided, announced that the music for this meeting would be furnished by the Liberty Stake Mutual Improvement Association Chorus, under the leadership of Dr. David E. Smith.

The Chorus sang as an opening number, "The heavens resound."

The opening prayer was offered by Elder Joseph S. Peery, President of the Temple Block Mission.

The song, "Carry on," was sung by the Chorus.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

Fifty years ago this summer my soul was deeply stirred when, with groups of others, I went to the railroad station in Logan to receive home the body of Elder Gibbs, who with his companion, Elder Berry, had been assassinated while doing missionary work in the Southern States. I shall never forget the memory of that night, and the emotions that swelled through my soul in contemplation of the sacrifice of these noble missionaries.

A MARVELOUS CHANGE

I have heard since then the story of the whipping and the mobbing of many others. Since the last conference I paid my first visit to the Southern States Mission. In company with President Callis we were officially visiting that mission, and what a change in the fifty years! We held over thirty public meetings, attended by more than ten thousand people; not a bit of opposition anywhere. There were no newspapers, from the large city dailies to the country papers, that were not willing to carry all the space we asked, and they gave us notices and reports of our meetings that were as satisfactory as anything we could secure here at home.

In one of the large cities of the South a public reception was held which was attended by the mayor of the largest city in that state, and he gave a eulogy on the Mormon people. Radios were offered to us. It did seem to me that the change was marvelous and I could not but thank God for it. The condition is similar elsewhere, so that we have indeed reached a new day.

ENEMY SEEKING NEW MEANS

What is the meaning and significance of all this? There may be some

who are disturbed because the world speaks well of us. I am not alarmed at that. I rejoice in it, because I do see a new day dawning for the Latter-day Saints. We had to have our struggles and fight for the right to exist. We have won and achieved our objectives up to this point, and now we look forward to a glorious day that is yet to come.

I would not have you think, however, my brethren and sisters, that the enemy of all righteousness has quit the fight. By new means he is seeking to destroy that which mob violence and martyrdom, bonds and imprisonment and slander, could not destroy. Every means that has been heretofore successfully used in the destruction of God's work in the dispensations that have preceded ours, has failed to date. The old prophets saw it fail, for they declared that in the last days—I am quoting now from a prediction of Daniel—"In the days of these kings,"—these latter kings—"shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people. But it shall break in pieces and consume all these kingdoms, and it shall stand forever."

DAWNING OF A NEW DAY

There was to be a new day. Nothing like it has happened heretofore, and so I am not alarmed that the kingdom is prosperous, and that at the end of an hundred years we discover it has achieved certain desirable goals. In the revelations of the Lord to the Prophet Joseph Smith, after having given us the fulness of the Gospel and established the Church with all the institutions and the doctrines necessary to perfect the lives of the people, he enjoins upon us to arise and shine and to become a light unto the nations. The old prophet saw this condition when he declared.

In the last days the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

All this indicates a change that will come over the hearts of the children of men toward the work of God. They shall not come to persecute, but they shall come to learn of the ways of the Lord and to walk in his paths.

SATAN'S ALLUREMENTS

I said a moment ago, however, that the enemy of this Church has not quit the fight. Nephi saw—and you will find it recorded in the twenty-eighth chapter of II Nephi—that in these days Satan would rage in the hearts of the children of men, and that one of the methods by which he would seek to destroy God's work would be to induce men who had entered into covenants to serve God to commit a little sin; to steal a little; to commit whoredoms a little; then he would assure them that they would be beaten with a few stripes, but that it would be all right. Thus he would deceive them and lure them away from their standards.

Among other things Nephi said: "They have all gone astray save it be a few, who are the humble followers of Christ; nevertheless they are led, that in many instances they do err because they are taught by the precepts of men,"—warning that the enemy, by new tactics, by new methods, would seek to destroy the work. I see the evidences of it.

A CHANGING WORLD

In this changing world—and we are in the midst of change—no standards are so sacred or so old but that they are being questioned today. I am not disturbed over this questioning age. I think it is the greatest age the truth has ever known, and that the truth could never grow as it should grow unless men are open-minded and are willing to ask questions and to receive light and information. Yet I recognize that there is great peril and danger that in the changes that are occurring we may discard many true, good, and beautiful things. So that there is need, as never before, to lift our standards in this changing world, and to rally our people to them.

But we parents and teachers must be able to give a reason for everything we ask our children and our people to do. Thank the Lord there are good reasons for everything the Lord has asked us to do. I see danger, however, that in the desire for change many thoughtless ones will want to change stable, eternal practices and principles. I see the spirit of the enemy at work in seeking to destroy the standards of morality among men. From the time of my childhood, at my mother's knee, and in the Church, I was taught to keep myself as clean and as pure as the girl I asked to be my wife, the mother of my children; that next to the crime of murder was the crime of adultery. Yet there are those who would have the thoughtless believe that improper sex relations are all right as long as one is not exposed. The devil surely has paved the way with promises of immunity to those who would follow after his standards.

TRUE TO OUR STANDARDS

But will the world come to learn of this people if we live like the world? Suppose they abandon their standards, shall we do so too? No; no, we will carry on, loyal and true to our standards. You young men, descendants of that Joseph who was sold into Egypt, think upon him in the hour of his temptation, how he stood for chastity and for virtue!

Let us be, therefore, men and women who are standard makers, not like the world. Any man or any nation who imagines that one can depart from these standards that the Lord established when he uttered the Ten Commandments and find peace and the solution of human happiness is sadly mistaken.

We are also in danger from the spirit of abandonment, having repealed the Eighteenth Amendment. Some folks may be of the notion that the Word of Wisdom is also repealed, but thank the Lord that this Church still has a high standard to guide it, and not by compulsion or by force, but by persuasion, by appeal, with precious promises. These

principles stand and will stand forever, and will continue to appeal to our people to live up to them. They are standards of honesty, standards of uprightness that will make any people great if they will only observe them.

GOD'S WORK SHALL TRIUMPH

So, my brethren and sisters, we ought to be aware of the new menace. I am not afraid of it. If the Latter-day Saint teachers and parents and leaders will forewarn the youth, I feel sure they will be as loyal and true to the truth as their fathers and mothers were, and that this new manner of assault and attack made upon the membership of the Church will be no more successful in destroying this work than have been mob violence, bonds and imprisonment, because God has decreed that this work shall triumph and shall not be left to another people. It is true that Satan will give revelations to lead the people away from the truth—pretended revelations to lead them into open violation of the commandments of the Lord—but I have confidence in the outcome. We have been through this long period of struggle to secure certain rights and privileges. We have been through the day of colonization, of migration and immigration; the settlement of the waste places; of building temples and tabernacles; of subduing the desert and securing the comforts and necessities of life, and the Lord has been with us in all these changing scenes.

There are some who would be disturbed because they see no immediate objective before the Church. I grant you that where there is no vision the people will perish. But there is a vision before us if only our eyes are turned toward it, a vision of the most glorious things to be accomplished by this Church. We have reached a new day, and all these changes that have occurred, changing the attitude toward the Church, were necessary in order that we might be prepared for that new day that is before us. The day of demonstration has come to the Church, the day for it to arise and shine, in a world which has been crushed and humbled to the very dust—a world that is full of doubt and uncertainty and that is questioning and abandoning the creeds of men.

Perhaps some of you have been reading articles such as "God save the Church," "What is Wrong with the Church?" and other articles that have been appearing recently, measuring the institutions of man and finding them wanting. One author says: "We waited eighteen hundred years for Christianity to reach the zenith of its power, and then it was utterly helpless to save the world from one of the greatest catastrophes which have happened—the world war. Why wait for Christianity to help us out of our troubles?"

CHURCH NOT FOUND WANTING

But the Church of Christ has not been weighed in the balance and found wanting. I grant you that men have done the best they could during the ages that are past, with the small measure of light they have had. But never since the Lord Jesus Christ, in the sacred grove, said of the

institutions of men, that they had the form of godliness but lacked the power thereof, have these words been more generally accepted as true. Without the power to accomplish what the Gospel of Jesus Christ was destined to do men did the best they could. Joseph Smith could have done no better had he not received divine authority and the perfect Gospel plan at the hands of divinely appointed messengers from God.

Now, for the first time in the history of the world, the Church of Jesus Christ has an opportunity to demonstrate that it has indeed the power, the knowledge, and the strength to meet and solve the problems of this world, and the world is willing to listen. They have been humbled so that the wisdom of the wise has perished and the understanding of the prudent is hid, and men are willing to listen today as they never have been heretofore.

Oh, you Latter-day Saints, to your standards! Talk about abandoning the Word of Wisdom? Now is the time to rally to it and then show the world a race of men and women of physical, mental, spiritual, and intellectual strength, the like of which we have not seen. And that will come if we shall adhere to these Gospel standards.

Those of you who are anxious to see the Church move forward in the solution of the economic problems and the establishment of that vision which once was given to the Church, known as the United Order—then immediately afterwards the Lord saw the necessity for training us, preparing us, and he gave us the law of tithing, which he called a schoolmaster—if you want to see that other thing come, pay your tithes and offerings, be honest before the Lord, for no man can live the Order of Enoch who has not learned how to honestly live the law of tithing. If you want to promote that glorious day, live the law of tithing. If you want to see the realization of all these glorious things spoken of by the prophets of old, subscribe to these Gospel standards.

The world will come up to the top of the mountains to learn of the ways of such a people. Our opportunity I say, therefore, is to demonstrate what we believe—not so much by what we say as by what we do, for that, after all, is the most effective argument we can present to the world. That opportunity is ours today.

A GLORIOUS FUTURE

I see the hand of the Lord moving rapidly in the events of the world. He is preparing for our mission to be carried on, not only among this small handful of people that we have been an hundred years gathering up—we have been an hundred years gathering up but one branch of the house of Israel—but the day for the rest of that favored house is at hand. God is preparing the way. The day is soon to dawn for those who are of our family and of other branches of it. Activity such as we have never dreamed of will presently be ours if we shall succeed in realizing the hope the Lord had in establishing this work. Missionaries? We will need ten where we have needed one. I see no diminution, I see no end, but I see a glorious future awaiting God's work.

I bear witness to you, my brethren and sisters, that the Lord hasn't

gone off and left the Church. He is working, preparing the way for it to function, to fill its mission, to come out of its isolation, to arise and shine. God is not retarding the work but there are some of us who are not living up to our covenants and our privileges. We might speed it on. Do not worry about the Church. The good ship is sailing on in the charted course God marked for it. The light is in the ship. The captain is not asleep.

I bear witness to you that no man has ever presided over this Church who has been more willing to do what the Lord wants him to do than the man who presides today. God bless him and God bless the people, and help men to see the new highways that are ready for our feet, the new deceptions that will be offered, that we may escape the pitfalls that would lure us from our standards, that we may continue to be loyal and true, and go marching on victoriously with God's work, I pray, in the name of Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am impressed, my brethren and sisters, with this wonderful congregation, and with the spirit of this meeting, as well as those that have preceded it. This is a representative congregation of the Latter-day Saints. Here are represented practically all of the officers of the Church and a goodly number of the members thereof. I am happy to be with you. Yet I feel keenly the difficulty of speaking in the midst of this vast gathering.

LABORS OF PRESIDING BISHOPRIC

I desire briefly to report to you my stewardship in the position that I fill, as a servant of this people and as one of the servants of the Lord. The labors and duties of the Presiding Bishopric are varied and extensive. I desire to state to you that we are doing our best to fulfil the duties and responsibilities thereof, to exercise judgment, accuracy and economy in all the matters entrusted to our care; and to see that honesty and integrity are maintained in every department of the work. While the duties and labors are many and diverse, we are endeavoring to so organize and systematize the affairs that you may be assured that every phase of the work with which we have to do is being carried forward promptly and thoroughly, and the most effective results possible obtained in every division thereof. I rejoice in this duty. I may say to you that I have never worked so hard in my life as during the time that I have been in this place; and I have never enjoyed work so greatly as I have in this department. I realize that the Lord has blessed me more than I have been justified in receiving. I desire to carry on under the direction of my brethren of the First Presidency, and to do my best to advance the purposes of the Lord.

PROGRESS OF THE CHURCH

In addition to what has been presented in the financial and statistical

report of the progress of this work during 1933, and since the last conference, I call your attention to the fact that in general there is an increase in the activities, and as far as can be determined, in the faith of the people. Notwithstanding the very seriously unfavorable economic conditions of the past year, there was a slight increase in the tithes of the people of the Church. There was quite a material increase in the number who paid tithing, which indicates the faith of those who have taken upon them these covenants. Unfortunately, there was not an increase in the fast offerings. Why that should be I cannot quite understand; because of the need of donations that should come through the fasting of the people, and their willingness to give for those who are in need. In other respects the activities have generally increased. There was a slight increase in the attendance at sacrament meetings and at ward Priesthood meetings.

GROWTH OF THE PRIESTHOOD

There was an increase in the number who bear the Priesthood of the Church, both in the Melchizedek and the Aaronic Priesthoods. The Aaronic Priesthood members now total over 90,000. I believe that those who have the responsibility of these young men throughout the Church, in the stakes and wards and missions, are appreciating more and more the importance of training these young men and giving them personal consideration, so that they may become imbued with the spirit and power of their Priesthood, and be prepared for the responsibilities that will come to them in the future.

GREAT MISSION OF THE CHURCH

About a year before the Church was organized various men received revelations from the Lord through the Prophet Joseph Smith in some of which a particular expression was used. In the revelation given to David Whitmer the following words occur: "Seek to bring forth and establish my Zion." Now, I appreciate the fact that this work, which was declared to them in a prospective way, before the Church was organized, and which was revealed, at the time of the organization of the Church, as a great and marvelous work that was about to come forth—I realize that this work has a great destiny and a great mission before it. It has already been expressed in our hearing during these gatherings. That mission is especially to promulgate the Gospel to all mankind—to bring those who desire to know the truth to a knowledge and acceptance of the same; to promote generally the welfare and progress of mankind; to build better communities in which to live; and to prepare the way for the coming of the reign of peace.

GREAT MISSIONARY WORK OF THE PAST

Consider for a moment the fact that during the one hundred years that have elapsed since the Church was organized a marvelous work has been accomplished. The leadership of the Church, and all the officers and members thereof, in the past hundred years, have done a great pioneer-

ing work, first in the promulgation of the Gospel; second in colonization and empire building; and third, in cultural growth. Consider the tremendous effort that was put forth to open the doors of the many nations to the Gospel in those times when they were lacking in means and in men, with the unfavorable means of transportation and communication! What a wonderful achievement in the spread of the Gospel message in that hundred years!

PIONEERING AND EMPIRE BUILDING

Again, in the building of the settlements and the advancement of the people in a temporal way, what a splendid pace they set! We follow them from New York, through Ohio, Missouri, Illinois and Iowa; and then out to the Rocky Mountains; and we remember the growth and development that has occurred throughout the intermountain empire in the meantime. It is marvelous to appreciate! They were real pioneers. These men and women were not daunted by any unfavorable conditions. They carried on under the most adverse circumstances. They had persecutions to meet. Yet new communities were built and the borders of the Church extended. Here they were taught to build and beautify homes, farms, towns and cities, and to promote their local interests.

SPIRITUAL AND CULTURAL GROWTH

Then, in addition to the material growth, the Church members were being given spiritual and cultural development through the facilities of the Priesthood, the schools that were organized, the auxiliary associations, and through musical, dramatic and social features, even in the midst of frontier hardships such as we can scarcely appreciate. So the work has gone on, and the way has been prepared, in a measure at least, for the coming of the reign of peace.

ANOTHER ERA

Now we stand at the beginning of another hundred years—another era. What shall be the achievements of this people during that era? We are one hundred years nearer the reign of peace and the millennium. The results will depend largely upon our initiative—individual and collective. Conditions at the present time—men's thoughts and ideas—are changing rapidly. We realize to some extent from past experience how the thoughts and sentiments of mankind can be changed, but we also realize what remarkable changes must occur in human nature before mankind can be prepared for universal peace.

FUNDAMENTAL PRINCIPLES

As has been expressed here, there are certain things that are fundamental,—that do not change so far as the Gospel of Jesus Christ is concerned. Among others the law of morality does not change in any age. The ordinance of baptism, as a means of bringing people into the fold of Christ, does not change at any time. And so with other eternal principles. Only by obedience thereto will promised blessings follow. It has been

said that there is nothing so constant as change. There are policies that may change, habits and customs that may change, in the progress of civilization, to which men must adapt themselves. The Latter-day Saints are most progressive in adopting and adapting conditions to the situations under which we live, and that without sacrificing anything that is fundamentally important in the Gospel. We accept these changing temporal conditions. But the nature of these conditions which affect our temporal welfare must conform in principle to our spiritual ideals.

THE CHALLENGE TO US

Now, in what respects can we, as Latter-day Saints today, looking forward, carry on just as effectively as have those who have carried on this work from the beginning? It seems to me that there are three ways in which we should particularly direct our thought and effort not only toward ourselves as a people, but to the welfare and progress of men generally, and toward the preparation for the coming of the reign of peace. These three ways are similar to those referred to in the past history of this people.

BUILD FAITH AND RIGHTEOUSNESS

First, we should seek to establish the cause of Zion more firmly in the hearts and lives of the younger members of the Church. We should continue to build a structure of faith upon the solid foundations already laid. It is our obligation to increase the courage and determination such as has been evidenced by those who have led the people throughout the history of the Church. The establishment of Zion now justifies and demands even more whole-hearted effort. The entire freedom from persecution which we now enjoy should cause us to put forth our energies in larger measure to the solution of various problems which confront us, and which interfere with our progress. We should be thankful that we are now enjoying the friendliness and consideration of men generally. But we do not need in any way to sacrifice any principle in which we believe, in order to enjoy that respect and regard. Being free from persecution, we should not be lulled to sleep, nor in any way slacken our efforts in behalf of the cause of truth. The development of greater faith will lead to a fuller observance of all Gospel principles and to greater unity. Likewise, in these perilous times we should, as a people, teach more extensively and practice the highest standards of virtue and morality. If we enjoy the spirit of the Gospel it will produce greater tolerance and consideration on the part of everyone of us toward our fellowmen everywhere. In the same manner we should be willing to forgive and have the desire to be forgiven of our shortcomings which will be the means of producing finer lives by all who practice such principles.

ADVANCEMENT OF MISSIONARY WORK

In the missionary work, just as has been done in the hundred years that have passed, it seems to me that there is a tremendous opportunity

and responsibility. We have new means of transportation and communication, whereby time can be saved and the Gospel can be spread in wider circles than ever before. I think those means need to be adopted as fully as possible. It would appear that every appropriate facility for the spreading of the Gospel should be carefully considered and applied in the most effective way. There is a fine opportunity for initiative on the part of those who have the direction of the missionary work, to do it in such a way that it shall be advanced most profitably. Yet there is a fundamental feature of missionary work which we cannot neglect. That is the teaching of the Savior, both in the time when he was upon the earth, and in these days by revelation from the Lord, that we should preach the Gospel as nearly as possible without purse and scrip. Experience has everywhere proven, I think, that generally the missionaries who spend the least do the best work and have the greatest success among the people. The personal contact and conversations of the missionary with those who may be interested in the Gospel message is the important thing for which to strive. The personal testimony of the man who goes out in the power and spirit of his calling is most effective. Therefore, it seems to me that the distribution of literature and other efforts should be a means to the important end which is to get Gospel conversations with the people.

DEVELOPMENT OF FINER CIVILIZATION

The second way, I think, in which we can help to establish Zion is through the development of a finer civilization than has ever previously existed in the world. What makes a good civilization? I conceive it to be that condition of society in which every man, woman and child enjoys in fairness, equity and justice, the opportunity for steady progress in material, cultural and spiritual things, and protection against tyranny, oppression and evils of every nature. It is a condition where everyone is willing to do his or her part, and where good will and mutual helpfulness prevail. To the extent that any or all of these conditions are lacking today it is our opportunity to work together to endeavor to bring them about. The Church stands for the progress and welfare of humanity. Let us, therefore, apply the Gospel teachings to the improvement of social conditions.

IMPROVEMENT IN EDUCATION

We should strive to promote even better general education for our young people, wherein will be inculcated in larger measure an appreciation of moral and ethical principles and practices. We need to provide also for the application of theoretical instruction to the problems which prevail in our various communities. There should be more vocational and applied courses suited to the conditions in the different localities, so that the young people may have the opportunity to fit into the local situations, and not have to drift away to other places and probably lose opportunities that might be theirs. It is to be expected that the teachers in all schools shall have characters above reproach and temperaments and habits

such that their lives will prove a powerful stimulus for good with their students in their preparation for life's activities.

IMPROVEMENT IN EMPLOYMENT CONDITIONS

Again, there is much room for improvement in employment conditions. It is important to strive to provide for every worker, first, gainful occupation; second, opportunities for recreation; and third, opportunities for religious activities. There should be worked out a basis of fair dealing applicable to all relations affecting employers and employees. There should be adequate means of conciliation and arbitration in all industrial disputes, in order to avoid the strife which results from failure to do this. I think we should work for conditions which will promote better protection for old age and for those who are incapacitated.

WELFARE OF WOMEN AND CHILDREN

Considerable is being done for the welfare of mothers. There can be still better care and protection provided for them. Those who pass through the shadow of the valley of death to bring forth life are entitled to enjoy safeguards to their health and that of their children. There should be suitable regulation of working conditions for women in order to insure the physical and moral health of the community. There should be assurance of the fullest positive development of every child. All children should be protected against unreasonable labor conditions and exploitation. But we must also remember the importance of training children under proper conditions to learn the value of work and the danger of idleness. I am not convinced of the desirability of the proposed federal child labor amendment, as it is drawn, which is now before the various states. It provides that "Congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age." I think those provisions are extreme. As former President Lowell of Harvard has wisely said: "We all want to stop the exploitation of children in factories, mines and industries of that nature. But we do not want interference with the home, or with the healthy and improving occupations of youth. Some people have no objection to confer such a power on the national government, trusting it will not be used. Some of us feel that to do so would be a mistake that we might hereafter greatly regret."

BETTER COMMUNITY BUILDING

A third way in which I think we can help materially to "establish Zion" is by the promotion of better community building, following up what the pioneers so splendidly started. There are so many ways in which we can work with all of our neighbors and fellow citizens to bring about better conditions. For instance, water is the very life blood in the growth of these intermountain communities. Therefore we should undertake as rapidly as conditions will permit to save every drop of waste water by possible storage. This present dry season only emphasizes this necessity. Careful geologic study should be given to possible sources of under-

ground water. The conservation of water supplies from year to year is very important. Further, there needs to be greater care and economy in the use of irrigation, power and municipal water supplies, to avoid, as far as possible, losses by seepage, evaporation and waste. Again, greater conservation of soil moisture in the maintenance of fertility spells the continued welfare and progress of our various communities.

DEVELOPMENT OF LOCAL INDUSTRIES AND RESOURCES

The progress of every community depends upon the opportunities for employment either in agriculture, industry or business. Notwithstanding the fact that the manufacturing industries are not as general in our communities as in some other sections, every possible product that can be manufactured locally and sold profitably should be undertaken. Everyone in our local communities should undertake to thoroughly support our local industries by using their products. This is a very essential requirement for growth. Also we need to promote more real co-operative enterprises in this territory among producers as well as among consumers so that local people shall get the most direct benefit. The State of Utah, for example, is one of the richest in natural resources. Other surrounding states are, in many ways, similarly blessed. These resources should be developed, as far as possible, for the benefit of the citizens thereof and for the general progress of this commonwealth.

MAKE OUR COMMUNITIES ATTRACTIVE

I think we should continue the pioneering plans of the early settlers in the building of desirable communities. The planning should be toward providing for the welfare and opportunities of the local people rather than toward increasing the population, with consequently greater unemployment. We should exercise care in the planning of tree-planting so as to provide pleasing effects through the proper location of trees on the streets and surrounding the homes, and through the selection of the proper hardwood trees to produce the best results. Setting apart of suitable property for natural parks and recreation grounds under conditions which will permit of very little cost for maintenance would mean much to the inhabitants and prove attractive to visitors. Much can be done by the united effort of all the residents in promoting public health, securing good water supplies, installing sewer facilities, maintaining sanitary conditions and preventing nuisances.

BETTER HOMES—MORE NEIGHBORLINESS

The future welfare of this people as church members and as citizens of this nation depends upon the spirit manifested in our homes. Irrespective of the cost or the extent of comforts in our homes, the important thing is that there should be love, kindly consideration and mutual confidence among all members of the household. No matter how humble the cottage may be, only the desire of improvement and attractiveness therein will produce the growth and unity necessary for the greatest joy

and welfare of the family. In like manner, as love and kindliness produce peace and unity among the members of the family, so the practice of these same qualities in our relations with our neighbors and all those among whom we live will help to produce the same results in the community. As we learn to live in good will under these conditions we shall be spreading the spirit of peace in ever-widening circles.

May our efforts constantly be to strive in all possible ways to help to "establish Zion," is my earnest prayer, Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

In one of the large rooms of the Dresden Art Gallery in Germany hang two pictures. One is of the Emperor Napoleon Bonaparte, and the painting bears the legend: "Napoleon, The Greatest Man of War." On the opposite wall is that of Jesus the Master, which has this inscription: "Jesus Christ, The Greatest Man of Peace." Those two pictures are suggestive of the two great forces that mankind is confronted with today. The world is at war; and the world is at peace. Wrong is contending against right for the mastery of the souls of men; and our problems are greater now than they ever were before. This is a congregation of peace, joy, and sunshine, because we have come up to the tabernacle of God to hear the word of life and salvation. This is truly a house of God.

An ancient psalmist once asked: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Jehovah answered and said: "He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart." What a power the world would have for right, if these principles as taught to the psalmist were lodged deeply in our hearts to influence our lives every day. Such a thing can be if we begin to teach our children properly in the home. I fear that we are leaving the teaching of our children too much to the school and church, and that parents are not careful enough what they say and how they teach their children within the precincts of the home. It is the home that is the center of our social lives; it is the cathedral of our religious lives, where the Lord has imparted to us the knowledge of the immortality of his spiritual values: It is character that we must build; and in Jesus as in no other soul, humanity has found its ideal of character before which the noblest of the sons of men in all generations since his day have bowed their heads in reverence.

The Old and New Testaments are full of the spirit of joy and thanksgiving which comes into the hearts of the people who are seeking to do the ways of Jehovah. I am always impressed with the thought when I stand before you good people that you are living upright lives, and in the battle of life you are playing your parts well. The great need today is that we teach our children the finer truths of life, and impress them with the ideal that each and every one must perfect himself in his spiritual power. Each one must perfect oneself in the sphere in which

one is working. One must be taught the glorious words of the Master: "Be ye perfect even as your Father in heaven is perfect." We parents are learning from day to day, and as we learn we are able to impart knowledge to our children. It is in the home that God makes his covenant with us, and we have always new opportunities and new duties. When Jesus bade his disciples to receive the kingdom as little children, he meant that they should place their faith in God as children place their faith in him, because of their conscious helplessness.

I am reminded here of a character in history who to me stands next to the Master in power, faith, and understanding. I refer to John the Baptist. John had been in the wilderness of Judea teaching repentance and the kingdom of God. "Repent ye," said he, "for the kingdom of God is at hand." John was speaking to living Jews, delivering to them for all time a message from their God. "Let us prepare our souls," Baruch said, "that we may have hope and be not put to shame, that we may reap with our fathers, and be not punished with our foes." Now the time had come. A prophet had risen once more in Israel. "Prepare ye the way of the Lord." John had given all; he had won all. One day while he was teaching his people on the banks of the river Jordan, he saw someone coming towards him. John turned to his congregation, and said: "Behold the Lamb of God who taketh away the sin of the world." John knew the Master the minute he saw him. And why? Because he had the spirit of truth and faith which manifests all things divine. Jesus was baptized by John, and then retired into the wilderness. The time was fulfilled, the kingdom of God was at hand. This kingdom could come to earth only through souls that hungered and thirsted after righteousness.

Jesus began his work among humanity to build it into a civilization the like of which the world has never known. That work we are continuing today. That fine truth that we may know God only by the spirit of the Master is the truth that I fear we forget today. This truth, however, is an eternal verity. Jesus told us to be "Perfect even as our Father in Heaven is perfect."

We speak of the great changes that have come about in the world. It is an ever-changing world; and there will be more changes. Our great problem will be whether or not our moral and spiritual lives will grow as the world moves on.

Yes, the world will change for the best, spiritually and morally, as we come to know that God has laid his hand on souls to whom the Gospel has become a burning fire within them, and they speak the word of the Lord which has been entrusted to them. In other words, the finer spiritual life will be brought about by men of faith. They will go forth with the spirit of the eternal truths of morality as expressed in the Ten Commandments and the Sermon on the Mount. These moral truths are eternal. They will teach that the "pure in heart shall see God," and that Jesus died for the sins of the world.

You and I, my brethren and sisters, have come up to this tabernacle and to this holy altar to hear the word of God and to hear about the

spiritual truths that live forever. We wish to show Jehovah that we walk uprightly, and speak truth in our hearts. My faith is that the world is growing better, and that mankind will be more closely united in divine faith. Truth will prevail, and the kingdom of God will come.

There is a beautiful lesson in a part of the German writer's play called "Nathan the Wise." It was written by Lessing, a celebrated Jew of the days of Goethe. There is a conversation between a Christian and a Jew. The Jew says in substance, "I know, O Christian, by the spirit of Jehovah that the message of Christ to the world is one of fatherhood and brotherhood, of spirit and truth." The Christian replies to the Jew and says: "And I know by the same spirit that the Jew has borne the same great message to the world! We will be brought together by the same illumination, by the same spirit."

So we realize that truth and goodness can inspire in men an affection infinitely more creative and unconquerable than anything else in life. The transcendence of the human spirit can conquer all things.

May God bless us all. May the world understand the word of truth. May we all come closer together by the illumination of truth and the spirit of Jehovah, and walk uprightly and speak truth in our hearts, I ask in Jesus' name. Amen.

A selection, "Calm as the night," was sung by a ladies chorus.

ELDER WILLARD L. SMITH

Former President of the Samoan Mission

I trust, my brethren and sisters, that I may have your faith and prayers during the few moments I shall stand in your presence to report, briefly, the labors in the Samoan Mission. I bring greetings to you from the members of the Church in Samoa. I believe I am safe in saying that they are one of the finest groups of people we have anywhere, in any of the mission fields in the Church. Naturally, they are a different type from the people we have here in Zion. They are, however, at heart one of the finest races of people, as far as they have an understanding of the things required at their hands by our Father in Heaven. My little stay here in Zion, since returning, has caused me to feel far prouder of them as a race than I did during my association with them.

I thank the Lord that I have had the opportunity of bearing my testimony to the sons and daughters of Lehi, who I firmly believe were led into that land by divine providence. It is my firm belief that the native peoples in the islands of the sea are direct descendants of Father Lehi, who left Jerusalem six hundred years before Christ. I realize that it is impossible to find external evidence sufficient to prove that this is the case. In spirit, however, I think we all agree with this thought.

We read in the appendix of the Doctrine and Covenants that it is necessary to carry the Gospel even to the islands of the sea. It has fallen to my lot to labor and preside twice in the islands of the sea. I

presided at one time over the Tongan Mission and returned home not very strong physically. I was there during the World War. I returned to Canada, and while laboring there, trying to make a living for myself and family, word came to President Wood that we were asked to return, not to Tonga but to Samoa. This, of course, was a very great surprise to me. I thought that if I ever should return again to those lands it would possibly be to the islands where I was best acquainted.

After I had consented to go I asked President Wood if he had forgotten that I returned home unable to carry my suitcase from the station. He said he had forgotten all about it. I returned home, however, this time perfectly well.

I thank the Lord, from the bottom of my heart for the testimonies which have come to me and my family while laboring among that people. We have in the land of Samoa at this time more than four thousand members on our records. We have baptized, during the time that I have been there, 1,231 souls. So we have been somewhat successful, so far as performing baptisms is concerned. They find it very difficult, however, under the trying conditions in that land, to always live the Gospel as we would have them do.

I wish to report this, however, that those who have received the Aaronic and the Melchizedek Priesthood, are functioning with a great deal of efficiency. While there I undertook to labor with the Priesthood. I felt that was necessary. Now we have only three branches in all that land that are directed by our Elders. We are operating now in some forty-two villages, and all the work in these villages can be carried on and supervised and directed by our native brethren.

We also use the young men in the Aaronic Priesthood to teach schools, where the government of that land is not able to carry on the secular education as is required. I feel now that I was directed, in a sense, to labor with these brethren bearing the Priesthood, that they might be able to discharge the responsibilities which have come to them. We have not as yet sufficient capable men in that land to meet the requirements, but I feel that we have made progress there, although it may have been slow. Although we have been far away, we have been directed by the same good spirit that has directed the work here in Zion.

It is not my purpose to take up more of your time, but I bear my witness that God lives, that Jesus is the Christ, that this is the true Gospel and that it shall never again be taken from the earth. My prayer is that my household and I may be able to remain firm and steadfast and support those who preside over us. I ask it in the name of Jesus Christ, Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

I have been deeply interested in the teachings of the Gospel during this conference, and I am grateful for the privilege of being present. During troublesome times like the present, I believe we draw nearer to

our Father in heaven and to each other. This thought has been expressed to me a number of times when visiting stakes of Zion. I have also heard many expressions of appreciation for the blessings which we are enjoying. While we may be poor in the things of the world, after all we still have with us the most worthwhile things of life—the Gospel, our testimonies of its divinity, our loved ones, and our associations in the Church. We have much to be thankful for. Henry Van Dyke has said these words:

We should be glad to live because it gives us a chance to love and to work . . . to be satisfied, but not content, until we have made the best of our opportunities; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to covet nothing of our neighbors except their kindness of heart and gentleness of manner; to think seldom of our enemies and often of our friends.

I believe that the teaching of the Gospel is essential in our homes. Here there should be implanted in the hearts of our children a love of God, a love of fellow men, a love of service in this church, and loyalty to those who preside over us. The statement that "example is better than precept" is good, but example is not enough, for the teaching of the Gospel is vital for the development of the lives of our young people.

Quite recently I heard the following remark by a young man who was reared in a Latter-day Saint home. He said, "I wish I were converted to the principle of tithing." He was reminded that he had before him always the example of his parents. Their example was not sufficient. There may be many young people in the Church who feel as did this young man. As parents, we have long since learned that the Lord requires of all those who earn or acquire means, one-tenth of their interest to be used for the maintenance of the Church in its various departments and for the support of the poor and needy; that it is a voluntary offering; that the payment of tithing should accomplish two things: By it we honor the Lord as the giver of all, and we subject our will to his law. As parents we are familiar with the law of tithing, but are we teaching it to our children and training them to observe it?

The auxiliary organizations and quorums of the Priesthood are assisting us in our family life in teaching the Gospel to our children, but the responsibility of training a child "in the way he should go" is the duty of his parents. Some people consider that they have done their full duty to their children when they have fed and clothed them, given them shelter and education, and have put away money for them to inherit. More than this is required of Latter-day Saint parents.

Children were regarded by the Hebrews as "gifts from God." At the age of five years, the Hebrew boy was placed under the special care of the father and was taught not only the duties of life, but was carefully instructed in the law and in religious obligations and devotions. We Latter-day Saints consider that our children are "an heritage from the Lord."

Let us consider the word of the Lord pertaining to the responsibility

of parents, as given in Section 68 of the book of Doctrine and Covenants:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents.

After baptism the duty of the parents is continued:

And they shall also teach their children to pray, and to walk uprightly before the Lord.

The late President Joseph F. Smith expressed himself in these words:

A great and important duty devolving upon this people is to teach their children from their cradle until they become men and women every principle of the Gospel; to endeavor as far as it lies in the power of parents to instill into their hearts a love for God, for truth, virtue, honesty, honor, and integrity. It does not need argument to convince our minds that our children will be just about what we make them. The little one begins to learn after it is born, and all that it knows depends upon its environment and the influences under which it is reared.

Too great emphasis cannot be placed upon the early training of the child. It is the duty of parents to fit and qualify him for life. Habits are acquired and come from repetition. Doing a thing over and over again tends to make it a habit. Horace Mann says, "Habit is a cable; we weave a thread of it every day, and at last we cannot break it." This thought is emphasized in the following:

I took a piece of plastic clay,
And idly fashioned it one day,
And, as my fingers pressed it still,
It moved and yielded to my will.
I came again when days were past,
This bit of clay was hard at last,
The form I gave it, still it bore,
And I could change that form no more.

I took a piece of living clay,
And gently fashioned day by day
And moulded with my power and art,
A young child's soft and tender heart.
I came again when years were gone—
'Twas now a man I looked upon;
He still that early impress bore,
And I could change him nevermore.

Faith in this great latter-day work and a knowledge of the principles of the Gospel should be instilled in the hearts of the boys and girls in their homes.

While visiting in one of the stakes within the past few months, a mother of a family of four boys and two girls gave me her experiences in teaching tithing in the home. She was left a widow and had the responsibility of rearing this family of six children. On the day of each child's baptism the mother provided a small box into which the child was

trained to deposit as tithing one-tenth of its gifts or earnings. She made it a point to see that the child received small sums of money for work about the farm, and whether ten cents or more, the mother was prepared to change the money so that the proper amount, one-tenth, could be placed in the box by her child as the Lord's tenth. This training, she said, has had a lasting effect upon the lives of her children. They are now grown; all are married; several have filled missions; all are active in the Church; and all are full tithepayers. She testified that this early training in the principle of tithing and its strict observance by her children has developed in them a living faith. Is not this method applicable in the home of every Latter-day Saint family?

Through our example and teachings in the home can we not make this principle a habit in the lives of our boys and girls? If the child commences to pay tithing on its small earnings or income, it will not be difficult for it to pay on larger earnings. Parents should encourage their children to pay their tithing regularly to the bishop, and he should give the child who makes the small payment the same courteous attention and consideration that he would give to those who pay him on larger incomes.

To be a tithepayer will strengthen the child's faith in God, for faith grows by works. It will increase his interest in the Gospel. He will feel a partnership in this great Latter-day work when he contributes of his means for the purpose of supporting the Church. It will develop in the child honesty, integrity, loyalty, and an appreciation of his parents and of the Gospel, and from this training there will come happier and better and more devoted men and women.

Let us be diligent in teaching the Gospel of Jesus Christ in the home. Let us with kindness and patience train our young people in the payment of their tithes and offerings, so they will be fully converted to this principle and enjoy the lasting benefits and blessings that come through obedience to this law. May we not only teach the principle of tithing by example in the home, but also by precept. This is one of the principles of the Gospel with which I am familiar. I know its blessings in my own life.

I am happy to testify that I know this great latter-day work of Mormonism is the work of God, brought forth through the instrumentality of the Prophet Joseph Smith, who was ordained and appointed in the Celestial world to this great work of establishing the Dispensation of the Fulness of Times, preparatory to the coming of the Savior to rule and reign on the earth. Amen.

ELDER LeGRAND RICHARDS

President of the Southern States Mission

My brethren and sisters, I have no words at my command to adequately express my appreciation for the honor that has come to me in being considered worthy to preside over the great Southern States

Mission of this Church, to succeed President Charles A. Callis, who has been called to labor as a member of the Quorum of the Twelve.

I have always enjoyed missionary work. This is the fourth time I have had the privilege of going into the mission field, and I have loved that work, and love it dearly.

During this conference, reference has been made to the great work which has been established in these latter days, and especially to the mission of the Prophet Elijah, who came to turn the hearts of the fathers to their children, and the hearts of the children to their fathers; and the work of Moses, the prophet, who visited the Prophet Joseph Smith and brought the keys of the gathering of Israel in these the latter days. Reference has been made to the establishment of the Church here in the valleys of the mountains, demonstrating how the spirit of Moses has moved upon the membership of this Church when they have heeded the testimony of the Elders in foreign lands. Many of those who are here today have been gathered from the lands of the earth, through the call of the missionaries.

Testimony has been given showing how marvelously those in the world, not only members of the Church, but men and women everywhere, have contributed of their means for the gathering of genealogy, and genealogical societies have been organized and records kept, all through the spirit that came by the restoration of the keys brought by Elijah the prophet. This great revelation to the Prophet Joseph Smith was given in the Kirtland temple ninety-eight years ago last Tuesday, at which time the Prophet Elias who conferred upon him and Oliver Cowdery the keys of the Gospel of Abraham, and told them that through them and their seed all generations after them should be blessed. As I understand it, the mission of Elias, the prophet, relates to the missionary work of the Church, to cry repentance to the world, and prepare the way for the coming of the Lord.

During the last three months that I have spent in the Southern States Mission it has been a great joy to me to meet the missionaries who are laboring there, to hear their experiences, to feel of their faith, and to listen to their testimonies. I have gone into the various districts of that mission and have brought together the missionaries, told them to unburden their hearts and let me know their feelings toward the Church, even from their very youth. I want to bear witness to you, my brethren and sisters, that if the fathers and mothers of those missionaries could have attended our meetings and listened to the testimonies of their boys and girls, they would have been grateful to the Lord for the manner in which this spirit of Elias, the prophet, of preaching the gospel of preparation, is in their hearts.

I have in mind, at the present time, the testimony given by one of the young men in South Carolina, who bore a beautiful testimony of the Gospel. After the meeting was over he drew from his pocket the picture of a man sitting in a wheel chair, a cripple. He said he was a boy of a large family at home, and that he could see no opportunity of going into the mission field. One day this brother approached him and asked

him if he would be willing to go on a mission, if the bishop would call him, and he would pay the expenses. He said: "That man will never know the feeling of gratitude I have in my heart toward him, that he has made it possible for me to have this wonderful experience." This good brother is laboring at home here in Zion, working as a tailor, and has chosen this course of gathering up "treasures in heaven, where moth and rust doth not corrupt, nor thieves break through and steal."

This spirit of missionary work, I believe, has penetrated into every home of the Latter-day Saints, and almost into every heart. From the day we carry our little ones up to be blessed in the sacrament meetings, we rejoice when the Elders of the Church pray for our boys and girls, that they might grow up to become ambassadors of truth in the earth.

I met another young man presiding over one of the districts, who related this incident: He said there was a good Scandinavian sister in his town, who wanted to send a missionary into the mission field, so she came to him and asked him if he would be willing to go and represent her. He is a wonderful missionary, and after he arrived in the field this good sister passed away, but before doing so, she left enough money in the bank for him to complete his mission. When I heard him bear witness to the Saints that his missionary work had been the very happiest time of all his life, I could not help but wonder if this good sister might not be aware of the wonderful contribution she had made, in making this great experience possible for him.

This spirit of sacrifice for missionary work is not confined to the older members of the Church. One young man stated that when he was attending college, he and his young lady discussed the advisability of getting married, since he had a brother in the mission field in Europe, and felt that it would not be possible for him to go on a mission for years. This young lady said: "You go on your mission and I will earn the money to keep you in the mission field." I believe that young lady is laying away treasures in heaven.

I met a young lady here yesterday who has the spirit of this missionary work. She was preparing to go on a mission, and the bishop spoke to her married brother about going, but he didn't see how he could go without help. So this young woman not only agreed to help him on his mission, but also to help his wife and little babies while he is away.

One lady missionary bore witness that when she was called to go into the mission field she was in the beauty parlor business with her sister, and that they owed \$2000. The sister said: "You go," and she went. She said that her sister had not only been able to keep her, but had also paid off the \$2000 while she had been in the mission field.

One young man said that his mother died when he was a very small boy. Before she passed away she called him to her bedside. She said: "My boy, I will never leave you;" and he bore witness that he was convinced that his mother had been with him during all his missionary labors. He said: "The greatest hope I have in my life"—and tears flowed

from his eyes as he said it—"is that I might return home and have my father put his arms around me and say: 'Well done'."

Another boy said that all his life he had wanted to go on a mission. His father had wanted him to go, but his father died recently. He said when he received his call he had a dream in which he saw his father, and he said: "My son, I will share this mission with you."

This spirit of missionary work is not only felt in the mission field, but one of our young men testified that after he had gone into the mission field, two of his older brothers had become active in the Church because of the letters he had written home.

Another young man said his bishop called him to bear his testimony, before leaving. He told the bishop he had no testimony. When he finally wrote a letter home and said he had received a testimony of the Gospel, his brother, who had been inactive in the Church said: "The Gospel must be true or he would never say it is."

Now my time is up. I rejoice in the marvelous spirit of this missionary work. I know this work is true, and I thank God, from the bottom of my heart, for the privilege of laboring with these fine young men and women, your sons and daughters, in the Southern States Mission. God bless you, in the name of Jesus Christ, Amen.

ELDER NEWEL J. CUTLER

Former President of the Tongan Mission

My brethren and sisters, this is a surprise to me, to be asked to address an audience of this kind. I suppose there are one-third as many people in this building as there are in the mission that I presided over. The Tongan islands are somewhat scattered. They are composed of about two hundred units, or two hundred small islands, and most of our missionary work is done on the sea, you might say, or traveling to different parts of the islands.

I feel that I am somewhat out of place, talking in English, because most of my mature life has been spent in the Tongan islands. I labored as a missionary under the direction of President Willard L. Smith in the Samoan Mission, for nearly six years, and then went back as the presiding elder over the Tongan Mission for a little better than four years.

The Tongan people are a very good class of people. They resemble very much the Samoans, as they have been described here by President Smith. There is no question but that they are descendants of Father Lehi. Their characteristics resemble those of the Lamanites of this continent, or what we call the American Indians.

I am thankful that I have had the privilege of laboring as a missionary. It has been the happiest time of my life. I did enjoy my labors among those people.

I have a testimony of the Gospel. I know it is true. I feel as Job of old, when he said:

Oh that my words . . . were graven with an iron pen and lead in the rock forever!

'For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another.

I am thankful that those who preside in this Church have had confidence in me. I am thankful for my parentage, for those who have reared me in the Church of Jesus Christ. This Church means all to me, and I hope and pray that I shall remain true and faithful to the covenants I have made with God the Eternal Father.

I pray that the Spirit of the Lord may attend us at all times, that our desires for good may increase, and that our determination to spread the Gospel of Christ may grow. I bear you this testimony, in the name of Jesus Christ, Amen.

ELDER HAROLD W. PRATT

President of the Mexican Mission

My dear brethren and sisters, I deem it a great privilege to stand here before you, and I feel very humble and very weak in accepting the responsibility of occupying a few moments of your time, for I know that, if computed, those few moments multiplied by the number of persons here present, would run into a great deal of human time, for which I am responsible.

I feel very humble, also, my brethren and sisters, in accepting the call that has come to me. I feel weak, incapable, of myself, of discharging the responsibilities depending upon me in the Mexican Mission. But I do have a testimony of the Gospel of Jesus Christ, a testimony of the truthfulness of the words of Nephi, referred to by President Grant yesterday. I know that our Father makes no call on any of us without he himself prepares and opens the way for the fulfilment and the discharge of that call. It is only in this testimony and in my testimony of the truthfulness of the Gospel of Jesus Christ that I have the courage to accept the call that has been made of me.

I have also to my advantage a very deep respect and love for the Mexican people. It has been my pleasure and my privilege to be raised among them, to live among them practically all of my life. As has been described to you this afternoon in regard to the natives of the islands, the Mexicans, who are also of the house of Lehi—the Lamanites—are a good people. They come nearer to living up to their ideals than any other people with whom it has been my pleasure to associate.

I regard it a great honor to work among the Mexican people in the Mexican Mission. I feel almost that it is a family heritage. My grandfather was a member of the first party of missionaries to the Lamanite people. My father, in company with President Ivins, was a member of the first missionary party to the Republic of Mexico, and later was associated with the Mexican Mission directly and indirectly all his life. My brother, the late President Rey L. Pratt, spent more than a quarter of

a century laboring among the Mexican people. I feel that it is my privilege and my responsibility to continue the work that they have, up to this date, so nobly carried on.

I feel it an honor to succeed President Antoine R. Ivins as president. I am sure that he has established a precedent that it will take my utmost efforts and the blessings of my Heavenly Father to live up to. I wish to take this opportunity to thank him for his kindly help and cooperation and the encouragement he has given me in taking over the mission.

I wish to bear my testimony before closing, that I know the Gospel is true. I know as I know that I stand here before you today that Christ lives. I know that he is the Savior of the world. I know that this Gospel, established by him while here upon the earth, was taken from the world, and that it has now been restored through the instrumentality of the Prophet Joseph Smith and has been carried down to us.

I testify unto you that the officers, the presiding authorities, President Grant, and those associated with him today, are in very deed, as we sustained them yesterday, prophets, seers and revelators, representatives of our Father in heaven here upon the earth. I beseech each and every one of you to give heed always to the counsel, to the direction of these brethren, that in the last days we shall not be found wanting.

I pray the blessings of the Father upon you all, and beseech an interest in your faith and prayers, that I may be blessed in the discharge of my responsibilities. I do it in Jesus' name, Amen.

The Liberty Stake Mutual Improvement Association Chorus sang The Hallelujah Chorus from "The Messiah."

The closing prayer was offered by Elder Edgar B. Brossard, President of the Washington, D. C. branch of the Eastern States Mission.

Conference adjourned until Sunday, April 8, 9:30 a. m.

THIRD DAY

MORNING MEETING

Sunday, April 8.

Long before the time arrived for commencing this service every seat and other available space in the Tabernacle auditorium and galleries was occupied. The large Assembly Hall on the Temple Block was crowded with people who could not be accommodated in the Tabernacle and many hundreds of others assembled on the Tabernacle grounds, where amplifying equipment had been installed, by means of which they listened to the proceedings of the Conference as they were broadcast by radio from the Tabernacle.

As a prelude to the fifth session of the Conference, a program of choral and organ music was rendered from 9:30 to 10:30 a. m., featuring the Tabernacle Choir and Organ, which was broadcast by radio throughout the United States and Canada, over the Columbia Broadcasting System, originating over Station KSL. This program was as follows:

"The morning breaks" (Careless)—Choir

"Pilgrim's Song of Hope" (Batiste)—Organ.

"They that Sow in Tears" (Parks)—Choir.

"The Lost Chord" (Sullivan)—Organ.

"Glorious Things are Sung of Zion" (Daynes)—Choir.

"Nocturne" (Grieg)—Organ.

"God is our Refuge" (46th Psalm)—Choir.

"Awake"—Choral of the Reformation—(Wagner)—Choir.

"Choral and Toccata" (Boellman)—Organ.

"Easter Song" (Stephens)—Choir.

"Offertory and Prayer" (Friml)—Organ.

"O Great is the Depth" (Mendelssohn)—Choir.

Professor Anthony C. Lund conducted the singing of the Choir. Organ accompaniments and organ solo presentations were played by Professor Frank W. Asper.

At the conclusion of the Choir and Organ concert President Heber J. Grant announced that the Choir and congregation would sing the hymn, "Praise to the Man who communed with Jehovah."

After the singing of this hymn the opening prayer was offered by Elder Robert D. Young, President of the Manti Temple.

A sacred duet, "The Morning Land," was sung by Jessie Evans and Dolores Seal.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

My brethren and sisters, may the Lord move me and you with the spirit of truth during the time that I shall stand before you.

COMPLIMENTS SINGERS AND MUSICIANS

May I first renew my compliment to our great choir, the organist, the leader of the choir, and to Brother Richard Evans for the beautiful sermonettes, who Sunday by Sunday spread abroad over the whole earth, a message of love, of good-will, of righteousness. From the ends of the earth I personally have heard words of praise for their great work. I think I never heard them do better than they have done this morning. It was a wonderful tribute, I thought, to Brother Evan Stephens that the choir could begin with that great fiery challenge from Wagner and pass through that to the beautiful chaste and pure Easter song of Evan Stephens, and have it so completely in harmony. I am much impressed, as always, with the wonderful spirit which manifests itself among the singing people of Zion.

AS A RESULT OF PURITY AND CHASTITY

Only out of purity and chastity, only out of lives of righteousness could there come to us the beautiful singing which we have at all times and particularly at this conference. I hope that always they may continue their work. It must be from time to time a drudgery; I appreciate how they must prod themselves in order that they may do their work. But it is as sure as that they live that if they shall do it in a spirit of humility, if they shall work day by day and week by week, if they shall live lives of purity and chastity, they shall exert a power for good in the world which can not be measured.

Brother George S. Romney has informed us of the broadcast which is being made in Chicago by one of our choirs; Brother Edward P. Kimball is making a broadcast in the city of Washington over another system. These are great missionary instrumentalities, and they call from us, the body of the Church, the fullest possible support.

"THE TRUTH SHALL MAKE YOU FREE"

I wish today to refer in what I shall have to say to one of the things to which President Grant referred in his opening address, and to that which others have referred to during the course of this conference. I mean the Truth. The Savior, speaking to the Jews who believed on him, after he had dispersed by a mere question those who accused the woman taken in adultery, said to the Jews: "Ye shall know the truth, and the truth shall make you free."

As has been intimated already at this conference, there is creeping amongst us now as always, and probably no more now than always, error; and error is sin. We should be on our watch against error in whatever guise it may come. It would be easy to meet and overcome error if it came branded as such. The great body of the Church, I am grateful to the Lord to say, is able to detect error and sin no matter in what clothing it may come. There are a few, however, who need your assistance, and mine, and to them should always be open the arms of forgiveness, and to

them should always be available kind words, admonition, kind thoughts, and sound advice.

SHEEP WHO STRAY AWAY

You remember the parable of the lost sheep, and you recall the conclusion of that as stated by the Savior when he said that there was more rejoicing in heaven over the one sinner that was saved than the ninety-nine who had already followed along in the paths of righteousness. That by no means, in my judgment, should be taken to indicate that more is thought of the one repentant sinner than of the ninety-nine righteous. But all of us have had enough experience in life to know the joy and the gratitude that come into our hearts when a friend or relative or member of the family, who has been somewhat wayward and gone astray, once more comes back into the fold of truth. And it is in that way that the parable is to be taken.

In the few minutes which I have at my disposal I want to address my remarks primarily to those who are wandering away in the domain of error, those few sheep who seem to be getting away from the flock, so nearly beyond recall that they may become lost. It is to them I want to say a few words.

SHOULD NOT CHALLENGE TRUTH

There are a few truths to which I wish to refer, but first let me say let us not put ourselves in the attitude of challenging truth. How poor and weak are we, how ineffective are we, how limited in our knowledge are we, that we should ever presume to challenge truth. But truth, on the other hand, mighty and eternal in its nature, challenges positively, day by day and hour by hour, every one of us to live in accordance therewith.

THE TRUTH THAT THERE IS TRUTH

The first truth to which I wish to refer is the truth that truth is true. There is some dissemination of doctrine amongst us that all is relative and that we have no truth in the absolute. We may not have in all its fulness the ultimate truth; I doubt that if we had it, we could understand it. But, my brethren and sisters, what we do have is this: So far as the Lord has spoken he has given us the truth. He has not taught us error. So the first great truth to which I call your attention, the first truth that I want the youth of Zion to have burned into their hearts, is the truth that there is truth.

THE ONLY SOURCE OF SALVATION

The second truth that I want to call to your attention is the truth that salvation, exaltation, can come only by obedience to the laws and commandments of the Lord, can come only through the atonement of the Savior, and that he is the truth.

Jesus speaking to the Pharisees, after freeing the woman taken in adultery, said:

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

To Martha—she of the almost full knowledge—Christ said:

... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She said unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. (John 11:25-27.)

To the Apostles in the Passover Chamber, the Savior said:

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:5-6.)

Peter, defending himself before the Sanhedrin, said:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

The Lord has spoken in equally positive terms in our own time, repeating in the early days of the Church, over and over again, those expressions which he had used while upon the earth.

THE GREAT TRUTH OF MODERN REVELATION

Jesus is the Messiah, he is the Savior of the world. Through his atoning blood, his suffering, his death and his resurrection, we may become perfect beings, and in no other way and by no other means. That is the great truth which permeates everything which God has said to his children on this earth. Without that we would be as dead bodies and dead spirits, shut off from true salvation, from exaltation, from eternal progression, the great new truth of modern revelation. We must never forget that Jesus is the Christ, the Redeemer of the world. There is no escape from this, my brethren and sisters. Turn, twist, philosophize, mass sophistries as we will, this great truth remains.

MEN WHO ARE NOT LEARNED

For the third point that I want to make to you, I want to read you what the Savior said at the Feast of the Tabernacle, when he began teaching the people openly. The Jews had sought him, and the Jews had marvelled, saying: "How knoweth this man letters, having never learned?"

Let us pause here a moment, for this is the challenge of today. How can men teach the word of God who are not learned? My brethren and sisters, some of the greatest achievements in pure thought (the nearest kin to pure religion) that have ever been made in the history of the world, have been made by men who did not know the chemical formula for water, nor the mathematical formula expressing the law which controls falling bodies. How difficult would have been the work

of Christ himself had he had to depend upon the learned. The lowly only were his reliance; the learned sought him by night or not at all.

"The glory of God is intelligence." Intelligence is given to us to use, to cultivate, and to develop. Knowledge is the handmaid of intelligence and priceless beyond all words, and knowledge implies within it not alone learning but experience. Mere learning without knowledge in the true sense is of no avail. The Pharisees who made this inquiry knew that the Savior had not attended the school of Gamaliel, but the Lord did not need to master any curriculum; the full truth does not lie in any one curriculum. Learning is beyond price if it be accompanied by the spirit which should follow it. But if the Gospel is only for the learned, how few there are of us who could have any use for it.

MATERIAL AND SPIRITUAL LEARNING

Now, I am not arguing against learning, I am only asking that the youth of Zion be relieved from the thought which is growing in their minds that a partial mastering of one curriculum is the full truth. There is spiritual learning just as there is material learning, and the one without the other is not complete; yet, speaking for myself, if I could have only one sort of learning, that which I would take would be the learning of the spirit, because in the hereafter I shall have opportunity in the eternities which are to come to get the other, and without spiritual learning here my handicaps in the hereafter would be all but overwhelming.

But the Lord has so made it today that we and our children may have both, and that is one of the great glories and blessings which we have today, that we may be learned in the sciences and the arts, and we may also be learned in the spirit. In other words, we may have true knowledge.

THE CHALLENGE OF EXPERIMENTATION

Answering the Pharisees, the Lord said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

I call to the attention of the young people of the Church that this truth of the Master is the challenge of science—the challenge of experimentation. The Lord does not ask us to take his truths without trial. He asks us to test them. Just as a great scientist may announce a great discovery and just as that discovery must be proved, or disproved, by related experiments by the discoverer and by others before it may be wisely accepted or rejected, so the Son of God invites us to test his truths. So I plead with my young brethren and sisters to test the principles of the Gospel. Do not throw them over until you have tried them. No chemist ever is satisfied with one experiment, even though it give an affirmative result. Certainly he is never satisfied with one experiment if it gives a negative result.

So to the youth of Zion I say, Try the Lord, experiment with his principles, nor may you be content with one experiment, particularly if it

does not give an affirmative result. And just as a scientific experiment must be performed under proper conditions of heat and light and pressure and absolute cleanliness, so the spiritual experiment must be performed with a pure heart, with a desire to know the truth, with a clean body and a clean mind, in order that the one experimenting may not shut himself off from the very things he desires to know.

NO COMPROMISE WITH ERROR

Allow me just one more word before closing,—a word of distinction and of admonition: The Church must always war on error. There can be no compromise on the part of the Church with error. To the repentant sinner the Church, and we individuals, have all forgiveness; to the repentant sinner we open our arms in welcome; but against the sin which he commits the Church must always war.

PRAYS FOR UNDERSTANDING OF SPIRITUAL TRUTHS

My brethren and sisters, my time is gone. I hope the Lord will give me knowledge, will increase my knowledge of the simple things, the simple spiritual truths.

May the Lord give me his power and his spirit, let me understand as fully as I can with my finite mind, faith; let me understand as fully as that same mind can, repentance. May I measurably understand the Lord and the gifts of the Holy Ghost, may I understand my existence here, my existence before I came here, the existence which I am to have after I go hence. Give me, our Heavenly Father, some knowledge of these things, and I shall be content, for out of these truths I know, that with a life of righteousness, I may go back into thy presence.

May the Lord bless us always, and ever may he teach us how to reach after those who are wandering from the flock. May he give us love and charity and forgiveness, may he fill our hearts with devotion to him, I ask in the name of Jesus. Amen.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

Before commencing my remarks, my brethren and sisters, I desire as President Clark has done to express the gratitude I feel that the Lord has lengthened out my days to be present at this general conference of the Church. The things which have occurred here could not have occurred in any other place in the world. The music to which we have listened, the mothers' chorus which so splendidly rendered their parts, and the young men and young women representing the Mutual Improvement Associations of the Church, could not have been found in any other place. This Tabernacle choir, and this organ cannot be found in any other place in the world.

The doctrines which have been expounded here you would not hear in any other congregation of people outside of the Church. These are

the things which have impressed me, the things for which I feel grateful to my Father which is in heaven.

SEES RAY OF HOPE

During the sessions of the conference, various of those who have addressed us have referred to a convention of Protestant ministers recently held in Chicago. The report of that meeting indicates that a majority of them are said to have not believed in a heaven or a hell or a devil. That may sound extremely Godless to us, but after all I fancy I see in it a ray of hope. These men speak of heaven and of hell and of the devil as they have been taught to understand those things, a heaven inhabited by ethereal beings, wafting their way from place to place, without knowledge of the past or hope of the future, who surround the throne of a God without body, parts or passions, and sing anthems and play harps throughout eternity; a hell which is a lake of burning brimstone and of a devil who goes around with a pitchfork looking for victims to pitch into it, where they are to remain forever burning, but never consumed. This doctrine never has appealed to me. It seems rather hopeful to me that men professing to be teachers of the doctrine of Christ are getting away from those things.

SATAN CAST OUT

As an introduction to what I would like to say I want to read from the twelfth chapter of the Revelation of St. John, seventh verse:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

In the Bible the word devil is used interchangeably with Satan, the tempter, Beelzebub, the prince of this world, the old serpent, all of which appellations refer to the same personage.

A SON OF THE MORNING

The word devil is a contraction from the Greek word "diabolus" which interpreted means a malicious accuser, or demon, and is equivalent to the Hebrew word Satan, an enemy or adversary.

The scripture which I quoted at the beginning of my remarks, and the context to which your attention is called, teach us that this personage to whom we commonly refer as the devil was Lucifer, a son of the morning, an angel in authority, who rebelled against the Father and the Son, because of which he was cast down to earth with those who followed after him, and became Perdition, the lost one over whom the heavens wept. Jesus, referring to his fall, says: "I saw Satan as lightning fall from heaven."

Wherever mentioned in the scriptures the devil is referred to as the

tempter, the deceiver, the author of lies, the enemy of God, and the opposer of all that is good, but at the same time so adroit that the falsehoods which he utters appear to be truth. He may even appear as an angel of light.

Shakespeare understood this characteristic of the Evil One when he makes Banquo say to Macbeth: "The earth hath bubbles as the water has and these are of them, but 'tis strange, and oftentimes to win us to our harm, the instruments of darkness tell us truths, win us with honest trifles to betray us in deepest consequence."

HIS CHARACTER AND SUBTLE POWER

How similar are these words of Shakespeare to the scripture which tells us that some of us he bribes with profit, and others he allures with pleasures which appear innocent in themselves, but lead us on to transgression, which is his sole desire. His great effort is to rob God of his glory and men of their souls.

More than three hundred years ago, John Milton, referring to Satan, said: "He it was whose guile, stirred up with envy and revenge, deceived the mother of mankind."

Milton pictures Satan in human form with a serpent with dripping fangs and forked tongue coiled about his feet.

The scriptures contain many references to his subtle power. His malice is deadly. His activity and diligence are equal to his malice. He has a legion of those who fell with him, and have sold their souls to him to assist in carrying out his designs.

In his parable of the sower, explaining its meaning, Jesus says that the seed sown is the word of God. Those by the wayside are they who hear. Then cometh the devil and taketh away the word from their hearts lest they believe and are saved.

The devil entered into the heart of Judas and prompted him to betray the Son of God to those who were responsible for his death.

The Apostle Peter warns us to be constantly vigilant because, he says, our enemy the devil, as a roaring lion is seeking whom he may devour.

SEEKS DOMINION OVER THE EARTH

From the time of his fall Lucifer has sought to establish and maintain dominion over the earth and those who dwell upon it, and with few exceptions, and then for brief periods only, he has been successful.

It was his power that interrupted and temporarily prevented the full fruition of the mission of the Savior in the meridian of time. His triumph, however, was only temporary. Knowing that his dominion over the people of the earth is to be broken, and that certain defeat awaits him, he arrays himself in the livery of Christ, and masquerading as his representative, in the words of Shakespeare, wins the hearts of men by honest trifles which are true, while he betrays them, and leads them away to deepest consequences.

The character and mission of Satan is illustrated in the story in

which he appears to our mother Eve, and by flattery and deception persuades her to disregard the command of God and partake of the forbidden fruit, declaring to her that she should not die, but become wise. She partakes and brings the heritage of death to her posterity. He thus proves that he is a deceiver and falsifier.

DEVIL WORSHIP

The character of Satan has been so powerfully manifested among men that in many countries he has been made an object of worship. It was through the serpent that he appeared to our mother Eve, and from that time to the present the serpent has been the symbol of the devil among those who worship him.

Zoroaster, who is referred to in history as a great philosopher or legislator, who some students say lived 6000 B. C. while others place his death 500 B. C., was of Bactrian extraction, an ancient people of Asia. He was the founder of the Zoroastran or Zarathustrian religion.

According to Edward B. Taylor, L.L.D., F.R.S., in his book, "Ancient Faiths and Modern Religions," the predominant idea in the teachings of Zoroaster was the existence of two spirits or governing powers, one of which constantly seeks to accomplish good, while the other strives to accomplish evil. The first of these powers is represented as light, life, law, order, and truth—all that is good and pure.

The other power is his antithesis—he is darkness, filth, lawlessness, all that is evil in the world, he is Satan, he is death. Taylor says of this people: "While recognizing the good spirit, give their chief reverence to Satan, chief of the angelic hosts, who now has power to afflict mankind. Will not Satan then after death reward the Izedis, who have served him during their mortal lives?"

Only a few days ago a dispatch was published in the Salt Lake Tribune from Kurdistan, in Asia, referring to worship of the devil by these people.

Where devil worship is practiced the serpent is always his symbol, and exorcism is resorted to in order that he may be placated and his anger abated.

ONCE AN INTELLIGENT AND MIGHTY PEOPLE

At the time of the discovery of America by Columbus two great empires or kingdoms existed, one the Aztec empire in Mexico, the other the kingdom of the Incas, in Peru, South America. The vast ruins which exist in both North and South America bear undeniable evidence of a once intelligent and mighty people. At one time, living under the code of ethics taught by Christ, their life had been happy and prosperous, as the following excerpts from their history show:

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

There were no robbers, nor murderers, neither were there Lamanites, nor any manner of ites; but they were in one, the children of Christ, and heirs to the kingdom of God.

What a change had come to these people when they were discovered by Columbus fourteen hundred years later! Satan had sown tares with the wheat, the result being, as it had been many times before, that the good seed had been choked out and destroyed.

IMAGE OF THE SERPENT

In every city and village the image of the serpent raised his head, with his forked tongue and dripping fangs exposed. Human sacrifices by thousands were offered to these idolatrous gods of stone, to which the people bowed down in worship.

Dr. August LePlongeon in his book, "Sacred Mysteries Among the Mayas and Quiches," says:

Chichen Itza may be termed the serpent city par excellence. The serpent may be found everywhere. It guards the stairways leading up to their temples and the doors of their homes. In a single structure recently uncovered near the City of Mexico at Xochitl the heads of 66 serpents protrude from the walls, guarding approach from all points of the compass.

Pedro de Cieza de Leon, a Spanish soldier, who served under Francisco Pizarro, in the conquest of Peru, kept a careful record of the things which he saw and heard. His book is one of the most prized by scholars, of all the histories of the conquest. He says:

All over Peru they call the devil Supay. I have been told that he has been seen by them many times. Very great is the dominion that the devil, the enemy of mankind, is allowed to have over these people. These people hold it to be certain that the devil is false and wicked, and that they obey him more from fear than love.

The condition of degradation to which devil worship has reduced the people of both Mexico and Peru is in many respects too shocking to be repeated.

OPPOSED TO CHRIST AND HIS MISSION

The malice and jealousy of Satan toward Christ our Lord and his mission are deadly. Failing in his plan to dethrone God and deprive Christ of his birthright, cast down to the earth with those who followed after him, forever banished from the presence of the Father, he loses no opportunity to thwart the redemption of man from death, the penalty which came to us through his wicked design. He sought the destruction of the infant Christ when he prompted Herod the Great to destroy the children of Bethlehem. He sought to destroy the purpose of the mission of Christ by bribery when he offered to surrender to him dominion over the earth on condition that the Redeemer would worship at his shrine. Failing in this he inspired the minds of men with malice and hatred, which led to the crucifixion.

The crucifixion of Christ, instead of accomplishing the purpose which Lucifer designed, had precisely the contrary effect. Endowed with

power over death, Jesus, on the third day, rose from the tomb, thus robbing the grave of its victory and making possible redemption from the captivity in which Satan held the spirits of men.

SATAN STILL LIVES

To realize that Satan still lives and is busily engaged in his opposition to that which is good, one needs only to pause for a moment and contemplate conditions in this troubled world of ours. Long ago he declared that with gold and silver and armies and navies he would control the world. Any person who is familiar with the words of the prophets as they are contained in the scriptures knows that holy men in ages past, moved upon by the spirit of prophecy, foresaw and declared events which were to occur long after the age in which they lived.

From the many declarations which refer to the activities of the Evil One at the time in which we live, I quote the following:

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will say: All is well. . . .

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

While Satan thus seeks to destroy the peace and happiness of mankind, Christ strives to draw them to him. The same controversy which resulted in the fall of Lucifer persists until the present moment. It is the question of the redemption of man from the fall, and the penalty of death which resulted from it.

Lucifer offers redemption to man on condition that the recipient give him the honor and credit for that which he receives, and in return promises redemption regardless of the character of the applicant, the life he has lived, or the example set before others.

MAN AN AGENT UNTO HIMSELF

Christ adheres to the word of the Lord, spoken to Adam in the Garden of Eden: "This man has become one of us, knowing good and evil." He thus becomes an agent unto himself, to choose between good and evil, between right and wrong. If he has been a sinner, and repents of his evil way, and does that which is evil no more, he may be forgiven and inherit the blessings of the righteous when he stands before the bar of God, to be judged according to his works. If he wilfully turns to wickedness and repents not he shall receive the reward of the wicked and will go away with Lucifer and his hosts into everlasting condemnation, which will be remorse of conscience that he has allowed the day of his repentance to pass.

The battle is being waged today as never before. It is the battle of right against might, of justice and mercy against greed, oppression, between armies and navies and the gold and the silver of the prince of this world and the lowly Nazarene, with the doctrine of his fraternity, equality and justice. And this time the Son of God will triumph.

SATAN'S POWER LIMITED

The one encouraging thing to which men of faith and confidence in this day of uncertainty and trial look forward is the fact that there are certain limits beyond which the power of the Evil One cannot pass. This power comes to us through faith in our Lord Jesus Christ and obedience to the law of righteousness which he taught, and the example of his life.

First, he promises that if any one of us who may be in doubt will go to him he will manifest the truth to us by the power of the Holy Ghost. John the Baptist, who was the chosen agent of the Lord to administer the ordinance of baptism to Jesus Christ, said to those who accepted his teachings:

I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.

Among other promises made by Christ to those whom he sent out to preach his Gospel was that in his name they should cast out devils. Upon their return they testified that this promise had been realized. They said to Jesus: "Even the devils are subject unto us through thy name."

AN ARMOR AGAINST SATAN'S POWER

This precious and indispensable gift, the Holy Ghost, comes to us by the laying on of hands by those who have authority to confer it. When the apostles at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, and they laid their hands upon them and they received the Holy Ghost. Again Paul, finding certain converts at Ephesus, asked them if they had received the Holy Ghost. They answered that they had not so much as heard that there was such a gift, that they had been baptized unto John's baptism. Paul explained to them that John baptized with water unto repentance for the remission of their sins only. They were then baptized in the name of Christ, and as Paul laid his hands upon them and conferred the Holy Ghost they spake in tongues and prophesied.

Authority to confer this precious gift is in the Church today. Every baptized member of the Church receives it, after which he is entitled to receive and forever retain a fulness of the Spirit of the Lord, and a fulness of the Spirit of the Lord leads us into all truth and provides an armor which the shafts of Satan cannot penetrate.

MUST BE CULTIVATED

While the Holy Ghost may be conferred upon us, and is designed to

be our guide and support, it is only restrained and manifested in its fulness in our guidance and defense in proportion to the degree to which we cultivate it and listen to its promptings. We may lose it entirely through indifference or transgression, and once deprived of its presence we are left in darkness more dense than before its reception. Cultivate it, my brethren and sisters, and it will become in reality the iron rod, which is the word of God, and will lead us back to him.

A SCRIPTURAL ANSWER

This brief and very incomplete review is the answer of the scriptures to one of the questions raised at the Chicago convention. Another question raised is answered in the 20th chapter of the revelation to St. John. John says:

I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

THE SAME WILY DECEIVER

Now, brethren and sisters, I come to my concluding thought that I wish to leave with you. First I want you to understand that the influence of Lucifer is not broken, that he is here to lead us astray, that he is the same wily deceiver that he has always been; that he tells us simple truths in order to lead us into error; that he clothes himself in the livery of Christ, and pretending to speak in his name, tells us simple truths to lead us to most serious consequences.

Do not go away with the idea that Lucifer does not still live, this fallen angel who was a spirit of power. Do not forget that he was cast out from heaven. So there must be such a place. Do not forget that the pangs of hell will be the remorse of conscience which you will feel because of walking contrary to the light which you have had after having received it. Cultivate it. It is to you and to me the iron rod which is the word of God. Every man and woman that seizes upon it and holds steadfastly to it will find themselves back in that place which we call heaven, a very different heaven from what these men who renounce their faith in heaven have any conception of.

God bless you, my brethren and sisters, Amen.

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

This is a beautiful sight. At the conclusion of each meeting I have felt that it was good to be here, and have not our hearts burned within us as we have listened to these living oracles of God, as they have spoken and taught us the scripture?

I am happy to bring you greetings, my brethren and sisters, from 5,511 members of the Church of Jesus Christ of Latter-day Saints who live in the Texas Mission. We have in the Texas Mission eight lady

missionaries, including Sister Rowan. We have fifteen Seventies, fifteen Elders, one High Priest, and one local missionary, making a total of forty full-time missionaries who are spending their entire time in trying to lead men and women to believe in God, their Father, in whose likeness we have been created.

I am happy to say to you that of this number, nine are engaged in teaching school. I believe that one of the outstanding things that is being done today in America, in rural sociology and in country life, is being developed in the colonies in Texas. I was advised yesterday that our school is considered by Government officials in Washington as one of the outstanding schools of its kind in the United States. I am happy to say to you that we have been fortunate in having Elder Boyle in charge of this work during the past six years. He has accomplished a most wonderful mission. I have been told by several of the leading citizens of Gilmer, Texas, who have lived there for many years, that no other man has done so much good for that country as has Elder Louis F. Boyle. This is gratifying to us, because we feel that the work he has done there is a "light on a hill."

We are trying to teach men and women, boys and girls, how to live, how to enjoy the blessings of Almighty God, and I am happy to say that in the main the Saints who reside in the Texas Mission are happy. We have had an increase in our tithes this year. There was an increase in the tithing last year over the previous year, and many hundreds have paid tithing that had not paid any in the past. You who have been in the South realize that in the main those people believe in God; that in the main they believe in the Bible.

Just a short time ago I traveled a long distance to attend a funeral. The Sunday School superintendent had met with the misfortune of losing a child by death. This was the third one he had lost. He and his good wife were grief-stricken because of this. His father, a very prominent man in the country, with a host of friends, had secured a quartet from one of the near-by cities to come and sing. Three of these gentlemen had never been in attendance at a Latter-day Saint funeral service nor had they heard the Elders of the Church speak. We had them sit on the rostrum. The quartet sang a beautiful song. The Spirit of the Lord was there in rich abundance. It didn't seem that we were in the presence of death. The Lord blessed the Elders, and they were able to portray the beauties of the Gospel, as it is understood by the Latter-day Saints, and to give those Saints comfort and consolation in that which seemed to have been a calamity in their lives.

After the services two of these fine men who were excellent singers, one a doctor, the other a county commissioner, said they would like to purchase a copy of our song book. We sold each of them a copy of the song book. They invited us to come and visit with them. I sent the missionaries to call on them. On the 18th of last month one of these gentlemen, a doctor, drove a hundred and twenty miles to attend our conference in Houston. At the conclusion of the conference I shook his hand and welcomed him into our community. Our little new chapel,

that we recently dedicated, when Brother Joseph Fielding visited our mission, was filled to its capacity. I took occasion to introduce this gentleman to a doctor who has fellowship in our Church, and I said: "Doctor, this doctor is a member of our Church;" and I said: "I hope this other good doctor will be led, through his serious, careful, prayerful investigation, to some time see the light." He said to me: "Brother Rowan, I already see the light. I was touched with the Spirit of Almighty God as I attended the funeral of that little boy, and I hope that I shall soon be a member of your Church."

Oh, I rejoice in the testimony that I have. I bring you the message, brethren and sisters, that your sons and daughters are well and happy. They are enjoying the Spirit of the Lord. They are filled with the testimony of this work. One of our short-term missionaries recently returned from Houston. He said to me, as we were coming on the train: "I have been there five months and it has been my opportunity to attend a hundred and sixty-nine meetings." This is only an example of what the missionaries are doing. I do not say this in boasting, but because of the climatic condition the Elders can preach freely on the streets. Within the last three months one of the Elders has held sixty-three street meetings, a very fine accomplishment.

Many of the Lord's people who live in that country are hearing and accepting the message of Mormonism. May I ask that you who have friends in Texas and Louisiana favor us with letters giving us their names and addresses. They are a fine people.

We believe in these living Authorities. We are trying to follow their leadership. Our branches, with the exception of one, are all presided over by local people. Our Relief Society organizations are doing a commendable work, as are the Sunday Schools and the Genealogical Society, all of them officered by men and women who, if it were necessary, would sacrifice their lives on the altar, because of the testimony of Almighty God that has been given to them.

I know, as I know I am alive, my brethren and sisters, that Jesus is the Christ; that Joseph Smith was a prophet of the true and the living God. And oh, I am so happy in the testimony that has come to me, that these men who have succeeded the Prophet Joseph were indeed prophets, seers and revelators, and that in this day we have one of the greatest and most mighty men that God has ever chosen, a select and wonderful leader. May God bless him. May he bless all of us, and may you live in such a manner that you will be able to continue as you are doing, to make a favorable impression upon the tourists and those who come into your midst.

We appreciate the good work that is being done by the Bureau of Information, and by these marvelous broadcasts that are given every Sunday by the Tabernacle Choir.

May God bless us all. May we have your faith and prayers, above everything else. May we, as missionaries, have a vision of our great responsibility and our possibilities. May God, through your faith and

prayers, and our humility, direct us to his children, the honest in heart, I humbly pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

Elders George F. Richards and Stephen L. Richards are absent on account of illness. Brother Joseph F. Merrill as you all know is absent in Europe, presiding over the European Mission.

As near as we are able to judge, hundreds of thousands of people have listened to the broadcast this morning, and we appreciate very much their doing so. I wish to re-echo the fine compliments that have been paid to our choir. We appreciate very very much the good work that they are doing.

As a closing number the Choir sang the anthem "Grant us Peace, O Lord,"—soprano solo by Laurinda Brewerton.

PRESIDENT HEBER J. GRANT

The music to which we have just listened was composed by Evan Stephens. I wish that as far as possible we would get into the habit of singing our own music, that is, music composed by our own people. There are an inspiration and spirit which accompany the music of George Careless, Evan Stephens, Joseph J. Daynes and others of our own composers that I sometimes think we do not get from those not of our faith.

Elder Henry H. Blood, President of the North Davis Stake, pronounced the benediction.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The closing session of the Conference convened Sunday afternoon at 2 o'clock.

At this meeting the great Tabernacle was again crowded to capacity, and in addition thousands of people assembled on the Tabernacle grounds and in the Assembly Hall, where they listened to the proceedings of the Conference as they were broadcast by radio from the Tabernacle.

The Tabernacle Choir and congregation sang the hymn, "Do what is right."

Elder Edward J. Wood, President of the Alberta Stake, offered the opening prayer.

The hymn, "O Say, What is Truth?" was sung by the Choir and congregation.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

IMPRESSIVE NATIONAL BROADCAST

I do not know that I have ever enjoyed a richer hour, that I have had my emotions stirred with deeper religious conviction than during the hour of our national broadcast this morning. It was an effective introduction to a great conference session, and an outstanding compliment to Professor Anthony C. Lund, director of the choir, Frank Asper, our organist, and also to the devoted, unselfish, and efficient members of this great Tabernacle Choir.

I have thought often and have several times said that music is as important a part of religious worship as is the preaching. Our hearts were surely opened this morning by that hour of unusual music and those calm but impressive words of our radio announcer, Richard Evans. Our souls were thus made ready to receive the stirring messages that followed by President Clark and President Ivins, and by President Rowan of the Texas Mission.

REMARKS ADDRESSED TO PRESIDENT GRANT

I want to address a few remarks to President Grant: I was ten and he twenty-four when I sat in the gallery of the little meeting house in Tooele and heard him deliver that seven and a half minute address of which he spoke yesterday. He, a beardless youth, was sent to us to be the president of our stake. An outstanding baseball player, he was the hero of the boys then and he has been the hero of the youth of the Church ever since. I said to him this morning: "I do not know that it is so much, President Grant, what you say as what you do that spurs us on and fills us with a determination to try harder." For him at this busy time, in the midst of this great conference, to walk into our Mutual Improvement meeting this morning before eight o'clock (the meeting began at eight) is but an example of the quiet but effective way he has of telling us, by his actions, how intensely interested he is in the advancement, welfare and progress of the young people of the Church.

M. I. A. WORK

The work being done by the Mutuals is becoming more and more effective and popular all the time. I was impressed with the confidence in our young folks, the confidence in the Sunday School workers, as expressed by Brother McKay yesterday. And I have already said:

President Grant, I will be glad to borrow a car and furnish the gasoline if you will go with me to any of our stake conferences. I want you to look into the faces of the multitudes of young folks who assemble on Sunday night and see what great and rapid strides the young people are making, what clean, active and satisfactory lives they are living.

I was at Hyrum Stake a week ago where the Mutual Improvement meeting held Sunday night was a music festival. The ward meeting house

was packed with 822 boys and girls. Two choruses came forward, a chorus of boys and a chorus of girls, and then a mixed chorus. My soul was stirred.

At that conference I was handed a message in the form of a picture from President Cardon, of the Cache Stake. No doubt many of you have seen it in the *Deseret News*. Just think of it—a world record there broken! And then some ask if we are doing effective work with our young people. Ninety-six per cent of all the boys of Scout age in the Cache Stake are Scouts, registered and active. God bless the bishops, the stake presidency, the high council, and all who in that stake are thus intensely interested in the welfare, salvation, education, and training of our young people.

While Scouting was adopted as a part of our M. I. A. and Priesthood program before the administration of President Grant began, our M Men and Gleaner girl work has all been started since he became president, and with his support and encouragement it has gone over the Church like a prairie fire and as a result we have all these thousands upon thousands of young folks from seventeen to twenty-three who are living in accordance with the standards and ideals of the Church.

Later our Vanguard and Junior Girls with thousands more, ages 15 and 16, became intensely interested in Church activity. Next came our Senior classes—those between the ages of twenty-three and thirty-five. And here again we have brought thousands more into intense M. I. A. activity.

An example of the effectiveness of our work is the great music festival which was announced in our morning meeting. Three thousand singers from all over the Church during our June Conference are to practise Friday and Saturday under the direction of Noble Cain, famous Chicago leader, and under his direction the festival will be presented Saturday evening and the chorus will sing Sunday. The whole Church is being stirred by this outstanding national musical event. We anticipate that the national hook-up will give the same general satisfaction as did our program two years ago.

You had a little foretaste yesterday of the treat that is coming. Just think of it, the chorus of the Liberty Stake alone that sang for us here yesterday filled all of these choir seats—nearly 500 now I understand—and that was but one stake. We have a hundred and four others. When from all of these, a total of a hundred and five, we bring together in this Tabernacle their outstanding singers, we will have to do what we did two years ago, that is, ask the bishops to keep their people in the wards, because there will not be room for them even in this spacious Tabernacle.

SUPPORT FOR PRESIDENT GRANT

Thus I say to President Grant, as a word of encouragement, that he was our hero in the beginning, he is our hero yet. He showed the intensity of his interest in our work when he came this morning to our

early Mutual Improvement meeting. President Grant, we are more than a hundred thousand strong. We stand firmly behind you!

Now a few words to the rest of you and to those who are listening in.

ARE WE GENUINELY CONVERTED

It is now more than a hundred years since this, the Church of Jesus Christ was organized in these last days by the Prophet Joseph Smith. I am wondering how nearly, with what degree of accuracy, the deeds, the conduct and the lives of our Church members agree with the exalted standards, the principles and ideals of this the Church of the Master. Are we doing genuinely, conscientiously and faithfully the will and carrying out the wishes, instructions and desires of our Father which is in heaven?

I am going to undertake to draw to your attention a few of the standards of the Church with the hope that each of us for himself will conduct an examination and find out whether or not our lives and conduct satisfy these standards and requirements. If they do not, perhaps we may be induced to try harder to be better and to do better, especially if we have a deep conviction and realization that "the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 3:10; Luke 3:9.)

JUDGING OURSELVES

And how are we to be able to sit in judgment on ourselves, to tell whether or not our acts and conduct, our sense of guilt, will bring into our souls sorrow and regret, yes, a feeling of anguish and remorse? Concerning this matter St. John in the Book of Revelations says:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, * * * every man according to his works. (Rev. 20:12-13.)

Thus it is stated clearly that we are to be judged by our works, by our accomplishments, by what we do and not wholly or primarily by what we say. Concerning this important matter Jesus the Son of God himself has said:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

DOING THE WILL OF THE FATHER

It is what we do, it is what we are, it is our actual accomplishments that are going to count most. As I think of these things, I cannot help but wonder if it is possible that even here in our own Church there are some who actually draw near to the Lord with their lips but in their hearts and in their actions and conduct they are far from him. It is not words alone, it is not utterances of the tongue only that count, for to paraphrase slightly those impressive words of the Savior, it is not every

one that saith Lord, Lord who shall enter into the kingdom of heaven; but he that doeth the will of the Father which is in heaven. (Matt. 7:21.)

With these preliminary remarks in mind, let us now at the end of a hundred years of our Church activity, apply a few practical tests to ourselves and find out whether or not we are actually believers in the Gospel of Jesus Christ, if we are genuinely converted, and if we are really living in accordance with the teachings and standards of the Gospel. On this occasion I propose to submit for your consideration only three of our many Church standards and teachings. I do this with a hope that by applying these to our own lives and conduct some of us, perhaps finding ourselves not measuring up to one or more of these three standards, may resolve to struggle a little harder and make our lives and conduct better.

ARE WE HONEST

Our 13th Article of Faith begins with the words: "We believe in being honest." Measured by this first standard, about which I wish to speak, how many who are familiar with us, members of the Church of Jesus Christ of Latter-day Saints, how many who know and who are familiar with our doings and our conduct have a genuine conviction that we are "absolutely honest," that we are living in strict and close conformity with this important requirement, this fundamental teaching of the Church?

It has been said of Abraham Lincoln by Morse, the historian, that "his chief trait all his life long was honesty of all kinds and in all things; not only commonplace, material honesty in dealings, but honesty in language, in purpose, in thought; *honesty of mind*, so that he could never even practise the most tempting of all deceptions, a deceit against himself. This pervasive honesty was the trait of his identity, which stayed with him from beginning to end, when other traits seemed to be changing, appearing or disappearing, and bewildering the observer of his career. All the while the universal honesty was there." (American Statesmen, Vol. XXV, p. 20—Morse.)

During all of his days, even from his boyhood in the Kentucky cabin, through to the end of his life in the White House, Abraham Lincoln was known by his intimates as "Honest Abe." But as honest as was Lincoln, I have said repeatedly in public and in private, that he was no more frank, no more honest, and no more conscientious in his life and in his dealings with his fellowmen than is our own President Heber J. Grant. Like Lincoln, President Grant's outstanding and unchangeable quality, that from which he, in his life and conduct never varies, is absolute honesty.

This absolute honesty in word, in deed, in thought, has been also the outstanding characteristic in the life of every president of the Church. These men so lived and so conducted themselves that they had nothing to conceal. Their lives were like the contents of an open book. Such men say what they mean and mean what they say. Their outstanding characteristic is dependability.

Are you, who are listening to my voice, honest as Lincoln was honest? Are you honest as President Grant is, and as other presidents of the Church have been, honest? Or are we, some of us even members of the

Church, inclined at times and under some unusual conditions to say with our lips what we do not feel or believe or know down deep in our inmost hearts to be the truth? In other words, are we honest, absolutely so?

ARE THERE ROBBERS AMONG US

Do you think, for example, that if a careful examination were conducted that we could find any among us who have robbed anybody? Remember it has been said of a whole nation, "Ye have robbed God." And when the people of that nation exclaimed, "Wherein have we robbed thee?" the answer came promptly, "In tithes and in offerings." (Malachi 3:8-9.)

DUES TO THE CHURCH AND TO THE LORD

Among you good folks who make up this multitude that I am addressing in this historic Tabernacle and among those who are hearing my words over the radio, are there some who have not settled in full with the Lord? Are there some who have not paid their dues to the Church? If so, do we in our heart of hearts sincerely believe in being honest in our dealings, honest with our fellowmen, honest with ourselves and honest with the Lord? And if we so believe, do we actually practise or live in accordance with this belief? Are we practically and earnestly and seriously religious? Are we genuinely converted? Have we actually shown fruits of repentance and righteous living? Have we fed the hungry and clothed the naked? Have we visited the fatherless and the widows in their affliction? Have our hearts gone out in sympathy to the unemployed, or when the hungry have called for bread have we with hardness in our hearts merely handed them a stone?

REAL WORSHIP

Do we partake of the Sacrament of the Lord's Supper regularly each week and do we partake of it worthily? This is the second standard about which I wish to speak. It is a teaching of the Church and a practise of the faithful, as the scriptures say, to love the Lord our God with all our hearts, and with all our souls, and with all our minds. (Matt. 22:37.) We are expected to have faith in our Heavenly Father and to worship him; we are instructed to go to our several places of worship on Sunday and there partake of the Sacrament—the bread and the water—in memory of the broken body and the shed blood of the Master. Are there some here today and others within the sound of my voice who are generally regarded as being good Church folks who do not take advantage of the opportunity to go regularly each Sunday to their respective wards and there with bowed heads and prayerful hearts in the Sacrament meeting enjoy genuine worship?

In these days of depression, the down-hearted, the sick, those who are discouraged, the weary and the heavy laden will do well to go to their respective ward chapels and there receive comfort, consolation, blessing and encouragement. We are told in the Doctrine and Covenants, Section 59:

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. (D. & C. 59:7-10.)

It has been said that no human tongue can speak words whose message is equal in importance to partaking worthily of the Lord's Supper. If we are neglecting to take advantage of this outstanding blessing, are we converted? Are we genuine Latter-day Saints?

Thirdly: Let us measure ourselves by another Church standard, that of watching and praying "unceasingly." The Master said, "Pray that ye enter not into temptation." (Luke 22:40.) The Bible says distinctly, "pray without ceasing." (Thess. 5:17.) "Watch and pray," the Master said again, "that ye enter not into temptation, the spirit indeed is willing but the flesh is weak." (Matt. 26:41.)

To pray without ceasing is a practise that should be followed particularly by the youth of our nation today; in these times our young folks are surrounded with pitfalls, yes, with unusual temptations practically everywhere and practically all the time. The words of the Savior ought to be kept constantly ringing in their ears: "Why sleep ye? Rise and pray lest ye enter into temptation." (Luke 22:46.)

PRAYING

"Seek ye the Lord" is another admonition that applies also to the people of these days. Those whose lives are well-nigh completed, those who have had long years of experience and know with certainty what things are and what things are not worth while—these are they who ought to call out to the youth of today: "Seek ye the Lord while he may be found." Today is the time to call; tomorrow may be too late. O youth of our nation, "Seek ye the Lord while he may be found. Call ye upon him while he is near." (Isaiah 55:6.)

Measured by this standard of praying, of family prayers and of secret prayers, how well do you and I measure up? Christ himself says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30.) With what degree of regularity and earnestness do we in prayer struggle to put ourselves in harmony with that matchless power, the power of God, that power which comes into human hearts and lives as a result of prayerfulness and righteous living.

I realize that many who have paid little or no attention to religion, ridicule the idea that the light of heaven may shine into human hearts and souls as it shone into the lives of Saul of Tarsus and Joseph Smith, or that it may bring into a human heart a conviction like that which enabled Paul to stand before Agrippa and say, "I saw a vision. I saw a light."

But here are Joseph Smith's own words :

However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice ; but still there were but a few who believed him ; some said he was dishonest, others said he was mad ; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise ; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise. So it was with me." (Pearl of Great Price, p. 49.)

Experiences like these, it seems, can be understood and most of them can be experienced and enjoyed only through the power of faith. A satisfying knowledge or faith concerning things spiritual cannot come merely through logic or reason, for these come only as a result of righteous, prayerful, religious living. The following familiar words from the Holy Book explain briefly and clearly what I mean :

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

If we are losing faith, if it seems our prayers are unanswered, let us reflect upon these words which the Lord has given to us in Section 101 of the Doctrine and Covenants :

In the day of their peace they esteemed lightly my counsel ; but, in the day of their trouble, of necessity they feel after me. They were slow to hearken unto the voice of the Lord their God ; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. (D. & C. 101:7-8.)

I have mentioned but three of the standards of the Church. Measured by these, are you and am I doing the will of our Heavenly Father ? If we are, the promise says it is our right to *know* whether or not there is life beyond the grave ; whether the doctrines advocated are true, or whether these doctrines are false.

SUMMARY

Referring specifically again to the three standards which I have named, let me ask :

1. Are we honest, absolutely so ? Do we deal justly, honestly and charitably with our fellowmen ? Do we pay our tithes and pay our offerings fully ?

2. Are we participating in that intense worship which comes from attending our Sacrament meetings and from partaking worthily of the Sacrament of the Lord's Supper ?

3. Are we participating in family and secret prayers, earnestly, honestly and with regularity ? Are we praying always ?

Humbly I pray that by the power of God we may be able as a result of our living in accordance with these and other standards of the Church to have faith, to understand, to know and to have a testimony concerning the divinity of the doctrines of the Church and the effectiveness of the Gospel of Jesus Christ.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters, I pray that the Lord may guide me by his Holy Spirit so that my words may be edifying to all of us and in harmony with the Lord's desires.

AN OCCASION OF GREAT JOY

Despite the fact that I sense the tremendous responsibility of standing before this vast congregation I think there is no one here who is enjoying this conference more than I. Since my late boyhood I have sought to attend these conferences from year to year, and with considerable regularity I have been able to do so. Because of my absence in the mission field I have been able to attend only one of the last twelve general conferences of the Church; therefore I come to this conference hungry, hungry for the spirit that I feel comes to me from my fellow-believers, hungry for the word of God spoken from this pulpit.

I am grateful that I am a member of this Church, that I have a testimony of the truth of the restored Gospel, and I bear witness to the existence of God, the divine ministry of Jesus Christ, the Son of God, and the divine, inspired mission of the Prophet Joseph Smith.

OUTPOURING OF SPIRIT IN MISSION FIELD

Do not misunderstand me. While I realize great joy in being present at this conference, I must say that in the small gatherings in the mission field we have similar outpourings of the Holy Spirit. At times it has seemed to me that the spirit that has moved upon those who have spoken and listened in the small gatherings in the mission field has been even stronger and more powerful, than we feel here at home. It often happens that, when far away from home, far from the sheltered protection of the temple, the tabernacle, and the stakes of Zion, we draw more heavily upon the spiritual forces about us. So, while I am glad to be here I bear witness to the splendid spirit that pervades the gatherings of the Saints in the mission field.

THOSE MAKING MISSIONARY SERVICE POSSIBLE

I have been thinking about the mission field during this conference. As I look back over the years spent there I seem to see first of all a group of people whom I scarcely know, the fathers and mothers, the brothers and sisters, other relatives and the friends who have made possible the service of the Elders in the field. There is no time, and here is perhaps not now the place, to tell of the rich incidents of sacrifice and love, almost divine love, that have led many of those whom I do not know—fathers and mothers and relatives—to give the necessary support to the Elders in the field. God bless them and be with them.

THE MISSIONARY—HIS DISCOVERIES AND GROWTH

When I think of the fine men and women missionaries with whom I

have labored, young, sturdy, honest, who desired to learn, and who learned to love God, I am proud of my association with them. I have seen them make the greatest discovery of all time. They have gone into the field largely uneducated in the things of the Church. I have seen them discover God. I have seen them discover Jesus Christ. I have seen them discover the Gospel, its virtue and truth. I have seen them discover their own place in the great plan of salvation, and I have seen them return to their homes matured in spirit and better able to carry on the great work that the Lord has established in these latter days.

THE SAINTS IN THE MISSION FIELDS

I think also of the Saints who constitute the membership of the missions in which I have labored—thirty thousand faithful men and women, trusting in God, bearing witness to the truth of the Gospel, feeling an assurance in their hearts that this is the truth, the great truth, the everlasting truth, the culminating truth of all the ages, who are making sacrifice in many ways to carry forward the work of the mission field. These brethren and sisters look upon us in the stakes of Zion as examples whom they should follow; and I trust that we are carrying that burden and accepting that responsibility, the challenge to be an example not only to the world but to our brethren and sisters who labor in behalf of the Lord's great cause far beyond the organized stakes and wards of Zion. I love those people as I love you here. They are battling for the truth on the outposts of Zion; they are extending the boundaries of Zion; they are fulfilling the prophecies under which we shall go forward until we cover the earth.

THE ETERNAL BATTLE

There is a new feeling towards us throughout the world. There is more tolerance, there is little persecution, as has been said by a number of speakers during this conference. Conditions have changed vitally, wonderfully, beyond the understanding of those who labored in the field a generation or two ago. But do not let us be deceived. It has been well pointed out here by other speakers that the eternal battle is still on between truth and error, between the Lord and the Evil One, the battle that will never end so long as men have their free agency, so long as error is possible, wherever there is truth. We have merely shifted our battle ground, we have merely changed our weapons. Three hundred years ago humanity fought with spears and shields. Today out of the sky poison gas and bombs are dropped on the unprotected cities below. Just so, in the mission field today, under the new conditions we must change our battle ground and the weapons that we use, but the battle goes forward.

The world is looking for that which we have to give them, though they know it not. I think that out of my experience in the mission field these last few years there comes as my deepest impression a feeling that the world is in sad need of the Gospel of the Lord Jesus Christ. Men

walk in darkness, seeking for light, they desire righteousness, for a desire for light and truth is in the heart of every man. They walk in darkness, trying to find their way out, pleading often for help.

REFUSED ENTRANCE

I recall very distinctly the first experience I had as our ship touched British shores six years ago last December. The official of the British government who came on board to stamp our passports, to permit us to enter the country, when he came to me and my family and discovered what we were about, he refused us entrance. "I cannot permit you to enter; we do not want your kind of people in our country. We may tolerate the young Elders, but not you who are leaders." In the course of the conversation that followed—I must not take the time to detail it here—he said, "What do you intend to teach if I permit you to enter England?" I answered him, "We intend to teach the British people so far as we are able how to win happiness while they live on earth, and how to find happiness in the life to come. We intend to teach them the meaning of life, where they came from, why they are here, and where they are going."

VITAL QUESTIONS

Almost in a breath this official stamped the passports and said: "Now we are done with that. Let's talk about Mormonism. I belong to a church but I am dissatisfied with it. It does not answer the problems of my life. It does not answer the questions that lie within my soul. I want to hear your teachings. Can you really tell me whence I came? Can you tell me why I am here? Can you tell me where I am going, for I know that life upon earth will end?" He became a fast friend—a type of millions of people in the world today who walk in darkness, feeling the need of light. Our obligation is to these people the world over.

A PATHETIC CHAPTER

We seem to be writing today the most pathetic chapter in human history. We stand at the pinnacle of human achievement, every natural force is more or less under our control. We have the radio, the telephone, the electric light, types of a conquest undreamed of in the generations gone before; and yet we stand helpless from country to country, from ocean to ocean, before the means of supplying the common needs of mankind. We have harnessed the forces of nature but we are unable to apply them and use them to meet human needs. It is indeed a pathetic chapter that we are writing. As I have traveled among the nations I have become convinced that the trouble with the world is that it still relies upon man-made truth, man-made institutions, man-made methods of solving the problems of humanity.

ETHICS VERSUS RELIGION

We have had in the world throughout the ages two opposing types

of guides for human conduct. One we call ethics and the other we call religion. An ethical man is good because it pays him to be good; because it promotes the peace of the community. An ethical man is virtuous because otherwise he contracts disease, and disease, personal or community is not desirable. Such is ethics—calculating, selfish. Religion tells another story: I must be good because in the great economy of God, in the great program laid out for the salvation of humankind, in which I am involved with all my brethren and sisters, it is required that I must be righteous and virtuous. Obedience to the law leads to infinite results, both on earth and in the life to come. I must be virtuous, not merely because I protect myself, but because I live then in harmony with the greater law that proceeds from the author of law.

The world needs the flaming fire of religion to replace the dead husks of ethics with which the nations are attempting to rebuild the fallen structure of their governments. We have an N.R.A.; what we need is an S.R.A.—a spiritual recovery activity throughout the earth; and until we launch a campaign for spiritual recovery we shall not fully solve the problems that lie before us.

SPIRITUAL FOUNDATION NECESSARY

This may seem far remote from the need of filling the mouths of hungry people; yet it is the only way by which we shall solve the problems of the world. The spiritual is ever greater than the material. The Lord said to the Prophet Joseph Smith: "All things unto me are spiritual, and not at any time have I given you a law which was temporal." A study of the condition of the world today shows that we are depending upon temporal means and methods for restoring that which we have lost, for bringing to us that which we desire so much to achieve.

I stand here today with a simple message, an age-old message, which every speaker here has mentioned, that we must build from the foundation upward, upon a spiritual foundation which underlies everything that is beautiful, virtuous, and truthful.

THE COMMON MAN'S PROBLEM

Many men among us are hungry. The common man has decided that he shall have an equal opportunity with all other men so far as the common necessities of life are concerned. That is a real issue. The common man says, "I'll give my time, my strength, but in return I ask bread and shelter and clothing." The common man will win; but he can not wholly win until we get back to the spiritual background of the problem itself.

It is well enough to say that we will feed hungry people because thereby we shall be better off. That is ethics. However, the Lord has said: "Let every man esteem his neighbor as himself." That is quite a different proposition.

THE ONLY SOLUTION

There will be no solution to the disturbing problems now racking

the world until men learn to esteem their neighbors as themselves. It is a tremendous demand upon mankind. We of this Church must lead out in this as in other righteous matters. The revelations given by God to his people in these latter days must be taken at their face value. Our destiny is world leadership. There is much suffering among us, as I have discovered in the few months I have been home. I regret it, yet why should we not suffer? I was trained in chemistry in my young manhood and I still remember that to purify gold and other noble metals greater heat was necessary than to purify the ignoble metals. Perhaps we will have to go through a more fiery furnace because we are destined for leadership in the solution of the world's problems.

There is much to be said, but there are several speakers yet to come and my time is just about over. The present day offers great challenging subjects. This Church looks forward, builds upon the past, invades the future, builds here and builds there, upon eternal verities, upon spiritual foundations which God has revealed through his children.

GREATER THAN TRUTH

The Lord has given us an example that all the world can follow. A boy not quite fifteen years of age was troubled in his soul concerning the truth. He had a quality which redeemed him above many men. He had a surpassing love of truth in his heart. Perhaps I may not be misunderstood if I say that there is one thing in the world even greater than truth, and that is the love of truth. Without the love of truth men cannot prosper even in the possession of truth, and in fact never shall men possess truth fully, without the love of truth. This boy went into a grove to plead with Divinity for eternal truth, and God spoke to him, and also the Son of God spoke to him, and the foundations of the latter day work of salvation were laid. The authority of the Priesthood was restored. The wonderful gifts and blessings that the whole world is beginning to recognize as belonging to this people, were given through that initial act on the part of Joseph Smith.

EVERY MAN MAY KNOW FOR HIMSELF

In a conversation with one of my brethren a short time ago he said: "Well, Joseph Smith had a mighty vision, but it cannot be duplicated. I wish I could have it."

I stand here to declare to you, and there are thousands in this building who can voice the same declaration from their own experience, that every one of us, every human soul, may obtain the same testimony and the same conviction that came to the Prophet Joseph Smith as he knelt upon his knees praying in the sacred grove for light and truth. God may not come in person, but God has agents. His Holy Spirit has powers beyond our understanding, and it is possible for every man and woman to satisfy his and her mind and soul and being, every part of them, of the truth of this work. When men will do so within this Church, will seek to obtain this transcendent testimony, then this Church will assume

its rightful leadership. Indeed, it is already assuming the right to lead, modest and humble as the Church may be. When the world approaches upon its knees the Author of Truth with full love of truth in its heart, then shall humanity be able to build toward the perfection of which humanity dreams. There is no other way.

I bear you my testimony that this latter-day work is the truth, the eternal truth, and that only through this truth can man's happiness be won on earth or in heaven. May God help us to retain the truth in our hearts, to win it more completely, to live in accordance with it, I pray in the name of Jesus Christ, Amen.

An anthem, "And then shall the Light break forth," was sung by the Choir.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My beloved brethren and sisters, I stand before you this afternoon to add my testimony to the testimonies that have already been given from this stand. It has been my pleasure during the last two and a half years to mingle my voice together with the voices of the other mission presidents who are sitting on the lower stand this afternoon, in promulgating the Gospel in the nations of the earth. We have taken your sons and daughters and with their aid have undertaken to introduce to the people who are not acquainted with us the principles and truths of the Gospel.

I wish to congratulate you upon the excellent material you have sent us in the mission field. They are wonderful young men and women. They come to us usually well established in the faith. However, occasionally there are men and women who come who might have been better prepared before leaving home. And we would appreciate it wonderfully if all these young people could be taught somewhat in the fundamental routine that they have to follow when they go into the field. It is a rare thing indeed, but it sometimes happens, that we have to teach these young men how to pray properly, how to ask a blessing on the food, and to do such simple things as they should be taught at home. If you would take that care and pains with your young men, all of them, I have no doubt but that it would establish them in the faith in such a way that when they come to us they would be all ready for service. It would help them wonderfully in the beginning of their mission.

Without exception it has been my experience that these men round to and leave their missions with strong and living testimonies, having done wonderful work. It has been one of the greatest experiences of my life to labor with these young people, and it is with somewhat of a reluctant spirit that I have surrendered the reins of the Mexican Mission to President Pratt who addressed you yesterday. However, we go and we come; when the President of the Church says go, we go; when he says come, we come, with equal good will. I trust that in the new labors

that I have to undertake I will have the Spirit of the Lord to guide and direct me, that it may be just as pleasant to me as the work that I am now leaving behind.

We have been laboring with a wonderful people, as you have been told, a vast and numerous people who need the Gospel, much more perhaps than some of our own races and nationalities do. They have been downtrodden for many years, centuries in fact, and they have come to a condition where they absolutely need the help that the Gospel can give them. Our own people on the contrary have grown up under a more liberal teaching and perhaps find themselves not quite in the same need that our neighbors on the south do. We have been trying to carry the truth to them and it has been a wonderful pleasure.

I have been very much impressed with the things I have heard at this conference, and was especially pleased with the remarks that President Clark made this morning. We teach faith through the instrumentality of these young men and young women—faith in God, faith in Jesus Christ, faith in the Gospel. There are some things that are not reducible to mathematical formula, and these things we must take by faith. Brother Widtsoe told us that he was a chemist in his earlier years, and one thing I remember most of all about my studies in chemistry is that the instructor began that course by telling us that it was founded upon hypotheses, and an hypothesis, he said, is a scientific guess. And to show us how the hypotheses that are fundamental to chemistry change he got out some of his old books and read to us the story of an earlier chemistry—alchemy they call it. And since my days in school these hypotheses in chemistry and physics have changed again, and they are constantly changing.

Now the science that is erected upon an hypothesis is no truer than that hypothesis. If that be true, the science may be true. If that be false, the science is questionable. Before we replace the fundamental truths that we have inherited from our ancestors, religious truths that have been of so much comfort and help to those who have gone before, let us be certain that the things we put in their place are true.

We maintain that the Gospel embraces all truth. That may not mean that any living man may know all truth. It may not mean that the body of the Church can properly interpret all truth, but it does mean that whenever a truth is established we should accept it as part of the Gospel. But let us scrutinize those things carefully before we turn down the beliefs of the past and accept a new thing which may be founded upon a false hypothesis. That was one of the comforts to me when I went to college. I wondered if the study of chemistry, of physics, of biology, of geology, and of zoology might upset my equilibrium. But I found so many question-marks in the foundations of all of these that I believe it did not. And I would like to recommend just that thought to you, that perhaps after all we have within the Gospel the fundamental truths and precepts upon which these very sciences will in the end find themselves standing. I have that faith. I believe that every truth that will ever come into the world is part and parcel of the plan that was laid

down by God our Father for the government of this world and man, and while he sojourns in it.

I think we should not be afraid of scrutiny and of friendly criticism; we should welcome it. Man can be saved only so far as he gains intelligence and understanding and exercises faith. Consequently, I welcome criticism if it is made in the proper light and spirit. Unfriendly criticism, inimical criticism perhaps is not to be desired because it is always prejudiced in advance and never sees a question fairly. That is the one thought and idea I had in mind in coming to this stand. I give it to you for what it is worth.

I pray God our Heavenly Father that he will sustain each and all of us, that we may carry forward with our heads erect, with a firm tread, to a successful culmination of our careers. May God bless us to this end, I ask in the name of Jesus Christ, Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

In the few moments that I stand before you I pray that I may have the inspiration of God to lead me to say that which he would have me say upon this occasion.

Perhaps it would be well for me to report my missionary experiences, or some of them. Thirty years ago last month I was called on a mission to the Central States and went into the mission the latter part of the year. I think I have attended the general conferences fifty-four times in that period of time. I have seen many things that have strengthened my testimony and proved to me without a doubt that this is the work of God. I went into the mission field with a testimony of the Gospel—I knew it was true before I left home. It was an undeveloped testimony, it is true; I had had no experience in the preaching of the Gospel, but I realized its truth as revealed from heaven in these the last days. It came to me from my parentage and those pioneers who were led into the valleys of the mountains under the direction of Brigham Young and who fought the Indians and helped to establish these settlements in these valleys. Coming of that lineage I could not but have a testimony because of the things that I had seen.

It has been a great privilege which I have enjoyed to be associated with the thousands of men and women I have met in the mission field—fine men, clean in their lives, and good women. There were more than 2500 of them—a great congregation from all over the Church, and they labored with me and with my good wife in the mission field. I was thinking a few days ago about the success that has come to the Church through the ministry of this fine, noble band of men and women. There were fewer than three quarters of one per cent of those 2500 missionaries who returned home without an honorable release. There were fewer than three-fourths of one per cent who lost their lives in the mission field. I handled all the funds that came to the mission in all the years we were

there. They deposited their money in the mission office and we kept it for them. There was a loss of less than twenty-five cents per missionary during all that time. That covered loss on books, literature and money that was furnished. They paid their bills. There are few banks in the world with that many accounts that could say they had not lost more than that amount. I doubt if there are any banks that could say it. In addition to that, when the mission was turned over to President Woodruff every penny of the funds on hand belonging to missionaries was returned to them, and there was not one of them who owed the mission anything. There had not been an overdraft for more than five years.

That group of missionaries baptized over 11,000 people, over 9000 of them being adult converts, not children. They worked hard and faithfully, and I give this testimony to the children of men today that it may occupy a place in the history of this Church, and may stand to the honor and the truth and the integrity of the men and women of the Church, covering a period of twenty-six or twenty-seven years. Most of these missionaries are now actively engaged at home. Some of them could be more diligent it is true, but perhaps that isn't altogether their fault. Since returning home I have found them, when I have visited the stakes, serving in stake presidencies, as bishops, bishops' counselors, in the auxiliary associations; and in all the places that men and women have been called to occupy. They are engaged in positions of trust and in presiding capacities everywhere. This is true of representatives of all the missions; I know this about those of the Central States, but I am quite sure it could be said about all the missions of the Church.

The Church of Jesus Christ of Latter-day Saints will never fail. It has steadily grown in membership, and it has steadily grown in faith. The integrity of the men and women today who go out into the mission field is just as great as it was twenty-five years ago.

There is a great spirit of friendship in the world, and there ought to be. We ought not to meet the opposition that we did a hundred years ago, when those mighty men under the leadership of Joseph the Prophet and Brigham Young fought so hard for the establishment of the Church and its standards. It was the very opposite of what the people were being taught at that time. But a continuation of the practices and teachings of the Gospel of Jesus Christ has brought about a change in the hearts of the children of men. It will continue to be so. I know that we will be tempted by the Evil One, as Brother Ivins so well stated this morning. I think that Lucifer will fight with more vigor from now on than he has ever fought before, but so will God our Eternal Father. The battle that was begun in that world from which we came is still going on. The men and women who fought for the principles of right before the foundations of this earth were laid have been in the earth in the past and are today, carrying on under the leadership of Jesus Christ our Lord. They are fighting for the right, for the establishment of God's work and to bring about the plan that he intended should be accomplished when he sent his children into the world.

There is a fine opportunity for this work to continue. I am not the

least bit discouraged about the things we hear—the things that might appear to hinder the progress of this Church. There is nothing worth while in the world that we can get easily; we have to work for it. It will demand the support and attention of every one who takes part in the Church to do that for which the Lord has sent us into the world—the carrying on of this Gospel at home and abroad, so as to fulfil the purposes of the Almighty as planned by his servants, prophesied by his prophets, and taught by those who went out under his name.

I know that Joseph Smith was a prophet of God. I know that Brigham Young was the great leader that history says he was. I never knew him except as I have read about him. I was not intimately acquainted with those who followed him, although I remember John Taylor, Wilford Woodruff, and Lorenzo Snow. But my ministry, my intimate association with the leadership of this Church, began with President Joseph F. Smith, and has continued with President Heber J. Grant. I have seen these men on the firing line out in the world, I have seen them at home, and I want to tell you that the integrity of the Church under the leadership of the men who have been placed at its head cannot be questioned. If the world had what we have, if the world could preach what we preach, I tell you the institutions of learning would be changed everywhere. The power of the Holy Ghost has never come to them: when it does it will make them powerful and great agencies for truth.

I bear you my testimony that this is the work of God. I am glad to be home again in the bosom of the Church, visiting in the stakes, and to find the men and women there that I do find, associated in the different organizations. It has been a great pleasure to visit the various stakes and see the young folks of the Church take their part in the different auxiliary organizations, and also in the Priesthood circles that I have come in contact with. I am happy to be here. I know that the work of God is safe in the hands of the Priesthood of this Church. I care not for the attacks of the outside. Jesus Christ our Lord won in the beginning and he will win in the end. He did it with his sons and his daughters before, and he will do it now, for this is his work and it cannot be frustrated. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

In these days of indecision, uncertainty, and confusion concerning the things that have to do with the economic life of the country, concerning education and science, it is not remarkable that men's hearts begin to fail them when they stop to consider the question of religion. It seems as though men are running to and fro, trying to find their way out, but because of the darkness it is more difficult than they anticipated to get into the sunshine again.

As Latter-day Saints we have faith in God the Eternal Father and in this great work which has been established in our day. But even with

all of the supervision and the knowledge and the guidance that we receive, I am afraid that our hearts waver at times and, if we are not careful, we begin to doubt regarding some of the things that have to do with God and his work.

It seems to me that there are a few things that will help us hold on and steady ourselves, that will stabilize the faith we have in this work. One thing essential to the faith of the people is confidence in the leadership of the Church, in God's servants whom he has chosen to lead and direct his people. I say that unless we have that confidence and the determination to follow our leaders and accept their guidance and counsel, our faith will grow weaker, we will not have the strength to stand and do the things which God would have us do.

I am not thinking only of the leadership of the General Authorities of the Church, but also of the leadership of the Stake Presidencies, of Bishops, the Priesthood of our Church, and the men and women who have been chosen to guide and direct the auxiliary work of the Church. It takes confidence in these men and women if we are to get from the spirit of the Church the things that God expects us to get. It is agreed that we are human, that we may make mistakes; but the few mistakes, if there are any that may come to us because of this leadership, are not comparable to the thousands of fine, splendid things that this leadership does for us. Their counsel, their instruction, the wisdom that God gives to them, so outweigh any possible harm that if we would keep our faith we must believe and have confidence in the leadership that God has given us.

I think I would be the most miserable of men if I had to sit in an audience and continually decide whether the leaders of my Church were speaking by the gift and power of God or whether they were speaking of themselves. I have found in my experience that when I have followed the counsel and instruction given to me by my leaders, even though I could not understand the thing at the time, I have always come out better in the end, and God has blessed me because I have given my allegiance and confidence to the men who have a right to guide and direct me in the affairs of the Church of Jesus Christ of Latter-day Saints.

May the Lord bless us, my brethren and sisters, and help us to keep in our souls love and confidence for those who preside over us, that we shall not be found wanting, that we shall not be found on the wrong side, that we shall not be found where criticism is, or allying ourselves with those who are trying to destroy God's work by trying to destroy our faith and our confidence in these men that we love as life itself. I bear you my testimony that these men are men of God, whom he has chosen and placed here, that we might find our way safely back into the kingdom of God under their supervision and direction. May God bless us to this end, I pray, in Jesus Christ's name, Amen.

ELDER WILLIAM R. SLOAN*President of the Northwestern States Mission*

I bring you greetings, my brethren and sisters, from ten thousand Latter-day Saints in the Northwestern States Mission.

Next Saturday and Sunday from seven to ten hundred people will assemble in Portland in our annual Mutual Improvement contest work. On Sunday evening we will broadcast our Music Festival over the Columbia national network, connecting fifty stations from coast to coast.

Never before in my life, and I have been attending these conferences for many years, have I felt the same inspiration and cooperation that I have during the sessions of this conference. As I stand before this microphone gazing into the faces of thousands of people before me, how I wish that television were perfected, so that the world could witness this great congregation of people—men before me and behind me who are revered by thousands of people as God's servants; men who have served and are now serving their nation in offices of trust and responsibility—the governor of our state, and other men associated with him in the political field. Educators, presidents of colleges, and men from all branches of our industrial life are here. Then I look into the faces of the most queenly women in all the world. No purer women, no purer men can be found on God's footstool than are registered as members of the Church of Jesus Christ of Latter-day Saints.

Some weeks ago I listened to a program over the radio at which time the minister in his prayer prayed thus. "Oh God, come down and make thy reality known!" In a recent magazine an article appeared descriptive of the chaotic condition among the Christian churches. The writer said the thing that was needed now was for God to come down and say "Hello" to the people of the churches.

I listened to the testimony of our beloved President who in most solemn declaration bore witness of the divine mission of the Prophet Joseph Smith and of the visit of the Father and the Son who appeared to the young man in person. The vision was not an hallucination, it was a reality. The Prophet Joseph for seven years was under the divine tutorship of holy men, prophets who had lived upon this earth. Under their tutorship he was schooled and prepared for his great mission of ushering in the Dispensation of the Fulness of Times. I marvel that the world is so blind to the sublime truths.

I think of the father of our country, George Washington, the man to whom we all pay homage, leading the armies of our country, at Valley Forge, and later as President of these United States. In the Congressional Library at Washington there are some 2,654 books treating more or less on his life, while here is a boy born in the humblest of circumstances, uneducated in the colleges of learning, and yet in the archives of the Church are to be found some 20,000 volumes giving something of the life of Joseph Smith. Many of them however are books from the pens of his enemies.

Who is this man Joseph Smith? Who can understand him? Only members of this Church can appreciate that he was and is a prophet of God, and we sing with heart and voice, as we did today:

Praise to the man who communed with Jehovah!
Jesus anointed that prophet and seer!
Blessed to open the last dispensation,
Kings shall extol him and nations revere!

This is my testimony, in the name of Jesus Christ, Amen.

ELDER JOHN V. BLUTH

President of the Canadian Mission

I rejoice exceedingly, my brethren and sisters, in the privilege of again attending a general conference of the Church, in the things that we have heard, the testimonies that have been borne, the doctrines and principles that have been enunciated.

This morning I had an hour of infinite enjoyment. I have not been blessed with a very sensitive ear. I have not perhaps, therefore, as keen an appreciation of musical sounds as have some, but I sat here entranced with joy, peace, and comfort in my heart and my soul uplifted to think I live in a day and age when such a thing as that could be given unto us. Not alone the artistry of the message brought to us by the choir and the organ, but the spirit and the power and the vitality that accompanied it, bear testimony unto our hearts. I can echo the wish that has been here expressed that the world could have been here and heard. Much of the prejudice which we contend with now would be dissipated, because people would see for themselves; but now they are not even willing to listen for fear they may be convinced of something contrary to that which they have always heard.

We have had a very severe winter in Canada, but milder weather has come now, and we are grateful for it. We have had considerable sickness at various times among our missionaries, but they are now all well and very grateful to our Heavenly Father for their health. There has been considerable disunity among members of the Church in the past, fault-finding and criticism, but much of that has disappeared for which we rejoice.

We have but few missionaries. We had to withdraw from four of our districts. We hope the times will change and that more help will be given, that we might re-establish ourselves there and continue the work.

I might say that up until the present time we have had one thousand per cent more baptisms this year than we had a year ago during the same period. That sounds big, but it is not so big as it sounds. At this time a year ago we were able to report but one baptism, and this year we have had ten thus far. I wish that we could realize a continuation of that kind of increase for the entire year. That is possibly beyond us, but I do pray that my brethren and sisters in the mission field, and that you all may

exercise your prayers to the end that our labors may be so fruitful there that we shall be able to draw the people away from the delusions in which they find themselves, and from their self-centered and satisfied feeling. One lady expressed it in this wise: "I do not want any of your tracts or any of your teachings. I do not think it is fair for us to read or listen to anything that will weaken our faith in our own church." When they thus set themselves against the truth, do not wish to listen to it, lest it might cause some sacrifice to accept it, of course they lose the blessing we offer unto them. It touches our hearts, but we can only go to others and seek to bring them the Gospel. We have joy in our labors. We thank God for the privilege of working in this cause and seeking to bring souls unto him, and in a humble way be his assistants in the accomplishment of his great and glorious work.

I have a testimony of the truth and the divinity of this work. I obtained it fifty-eight years ago in Stockholm, Sweden, when I accepted baptism at the hands of one of our brethren who became a bishop of one of the wards in this city, and that testimony has never gone from me. I rejoice in it; I treasure it; I know nothing so great in my life as the possession of that testimony, and to be assured of the truth, to know where we are going, and that only we ourselves can hinder our progress and our advancement, and, eventually, our joy and exaltation in the celestial kingdom of God.

May God bless you and me and all of us who are his covenant people, in giving of our means, our talents, and our ability to God's work, that this work shall spread and that righteousness and truth may fill the whole earth, I ask in the name of Jesus Christ, Amen.

ELDER ALONZO A. HINCKLEY

President of the California Mission

I appreciate this great opportunity and I sense the responsibility. I have undergone great anxiety for three days, and now if I can have as faithful a prayer offered for me as I have been offering for those who have spoken during this conference, I shall be happy indeed.

To come up here and bring good news from California is happiness. If there is any schism or division I have not discovered it. There seems to be peace, love, good-will, brotherly kindness in the hearts of the people.

We have been favored recently with a visit from Elder George Albert Smith, and he has brought us a great refreshing. The people have turned out en masse to hear him; strangers have attended. They have testified that they have been impressed and more than impressed. They have testified that they have been inspired. The friendliness of the people is made manifest unto us on every hand.

We have been blessed with an increased number of missionaries. The investigators are more numerous than at any other time during my experience. Last year was the most favorable year according to the record, so far as baptisms are concerned, in the history of the mission. The expense of the missionaries was never so low as now. Through

the goodness of the Saints we have been able to care for missionaries at an average cost of less than seventeen dollars per month. There is a great opportunity to serve. The people want us, they are seeking the truth.

I should like perhaps to mention one incident that I think would be interesting to every soul in the Church. A few months ago we sent two Elders out into Westwood, up in the mountains in one of the lumber camps. We have had people there for years, some of our people, but we have never been able to get any foothold. Every foot of ground there is owned by the Red River Lumber Company, and every house and every shack. We were never able to rent a place where we could hold meetings. We sent two Elders there recently, Elder Richards and Elder Foulger, under District President DeVaugn Jones. They were instructed, "Go and visit our own people, be prayerful and humble, and see if we can overcome an adverse situation." We found our own people and we visited the resident manager of the Red River Lumber Company. There is a community church there, and we said, "May we not have the privilege of preaching the Gospel in that church?" Finally that privilege was promised, provided we would be careful about what we should say.

That was not exactly what we wanted. We wanted the opportunity first of teaching, training, and helping our own. We wanted the opportunity of having a more humble place and having it where we could hold our meetings. Through the intercession of some faithful Saints a place was found. The man said: "What would you need?" We told him. "What could you pay?" "The very lowest amount."

He finally said to our inquiring Saints, (Elder Young's family) "We have a hall for you. It is seated, there is a piano in it, it is heated, it is lighted; the janitorial work will be taken care of. Would ten dollars a month be too much for you? We will give you three rooms in which to take care of your Sunday School."

Of course we counted that a gift from God, we counted that an answer to prayer.

When we assembled those Saints who had not been permitted to meet before, when they stood up and sang the hymns of Zion, when they prayed, when they listened to the words of truth, their hearts were melted and their joy was made almost complete. While visiting them recently we invited this resident manager to come to our meeting. We hardly dared hope that he would favor us with a visit, but to our great delight he and his wife took seats immediately in front of the stand, and the Elders discoursed under the inspiration of the Almighty. He sat there all attention. At the close of the meeting, as I approached him and held out my hand, he took me by both hands and said: "I have not only been interested, I have been blessed. Where do these Elders stay? Could some of them come and stay at our home?"

We said to the two Elders that labored there, "You go; you are the men who have done the pioneer work," and so they went.

The next morning as the Elders came back rejoicing we said: "How did you sleep?"

They answered, "We could hardly sleep, the beds were too soft. And he gave instructions to the butler to feed us anything that we should ask for."

The mercy of the Lord! He is going before us. He is being upon the right hand and upon the left. This is exemplified every day. Since that day we have not only held a Sunday School but we have organized a branch and we have baptized converts, and there is joy out in Westwood.

I want to refer to this one incident which I think will be interesting to the people of this Church. One of Phineas Young's sons lives there, and he said in the evening: "Brother Hinckley, I wish you would come and stay at our home. I have something that I should like to have you read," and to my delight he pulled out ten letters written by Oliver Cowdery to Phineas Young during the time that Oliver Cowdery was out of the Church. The letters are dated from 1843 to 1848. I sat up through the night. I have never had such a thrill before.

Brother Young said: "I have never read them, the writing seems so old-fashioned that we cannot make them out."

This to my mind seemed peculiar because the writing was clear, the paper was good, the ink had not run or faded with age. The paper was yellow, it was broken in the corners; the paper had been folded and sealed with sealing wax. The address was on the outside with the statement, "postage paid."

I could never describe to you the thrill that I had as I sat there and read those letters. I have read of Oliver Cowdery, I have shed tears when I thought of what the man had witnessed and what he had suffered, and then what it must have meant to have been excommunicated from the Church and to have been outside in the darkness. And so about two o'clock in the morning I said to one of the Elders, who had fallen asleep: "Wake up and listen to me while I read."

If I may have time I should like to read this letter to you. It is dated Tiffin, Seneca County, Ohio, March 23, 1846, and reads as follows:

Tiffin, Seneca County, Ohio

March 23, 1846

Dear Brother Phineas:

Yours of the 5th and 9th, and mailed on the 11th, has just been received. I was not looking for a letter from you, nor did I expect, when one should be received, that it would contain what yours does. I mean that part relative to the second Eldership, and Counselorship, etc.

Before the receipt of this, you will have received one from me, enclosed in another to brother Daniel. From which you will discover that *your* last letter was perused with the greatest satisfaction; and that one received from brother Orson Hyde about the same time was either misunderstood, or its spirit misconceived by me. But from your last I am fully satisfied, that no unjust imputation will be suffered to remain upon my character. And that I may not be misunderstood, let me here say that I have only sought, and only asked, that my character might stand exonerated from those charges which imputed to me the crimes of theft, forgery, etc. Those which all my former associates knew to be false. I do not,

I have never asked, to be excused, or exempted from an acknowledgment, of my actual fault or wrong—for of these there are many; which it was always my pleasure to confess. I have cherished a hope, and that one of my fondest, that I might leave such a character as those who might believe in my testimony, after I shall be called hence, might do so, not only for the sake of the truth, but might not *blush* for the private character of the man who bore that testimony. I have been sensitive on this subject, I admit; but I ought to be so—you would be, under the circumstances, had you stood in the presence of John, with our departed Joseph, to receive the Lesser Priesthood—and in the presence of Peter, to receive the Greater, and look down through time, and witness the effects these two must produce,—you would feel what you have never felt, were wicked men conspiring to lessen the effects of your testimony on man, after you should have gone to your long length rest. But enough, enough, of this. I will here say that I cannot fully comprehend the purport of Brother Hyde's letter; but from your last, in referring to a conversation by Brother Brigham, about the presidency, I am fully, doubly satisfied that all will be right, that my character will be fully vindicated. I write thus plainly because I do not intend to mention it again in any of my letters. Let the records show what you, Brother Brigham and Parley, say they shall and you will be furnished with weapons to use against your enemies hereafter to good effect. You say you are to have a meeting on the 6th of April. Brother Phineas, I could be with you and tell you about the 6th of April, 1830, when but six members only belonged to the Church and how we looked forward to a future, I should gladly, but I cannot—only in spirit—but in spirit I shall be with you. And then in assembled with [then are some words I could not clearly make out] those who are yet alive of that six—How many can you count?

From my letter to you and brother Daniel, you will see that Brother Thurston left, much to my regret, without letting me see him again. I think if he were to send me the note that falls due the first of October, 1846, I could get the money on it, by giving a share—by this means I could be with you * * * than I know of in any other way. You will of course see him on the subject and write me on receipt of this. The situation of my family is such that it is not possible for me to come with them this spring; but I want to be prepared at the earliest moment. We are well as usual. I wrote in great haste. May the God of our fathers bless you and yours, and the Church as a body. Such is my prayer.

I am yours in the New and Everlasting Covenant,
Oliver Cowdery.

You will never know the spirit that was mine.

I stood in front of the monument on these grounds today and looked at the Witnesses. In my heart I prayed for the descendants of Oliver Cowdery, David Whitmer, and Martin Harris, all good men who suffered for the truth in the revelation of the everlasting Gospel, which has been restored through the mercy of God, and which it is our high privilege to proclaim to the world.

It is fifty years ago today since I first took upon me the responsibility of the presidency of the deacons—fifty years of joy, fifty years of walking safely in the footsteps of the leaders of this Church. For fifty years I have been acquainted in a way with every President of the Church from Brigham Young to Heber J. Grant, and now with my hair white and my experience ripe I testify that the path of safety is in following those whom God has called and appointed to lead the way and to carry responsibility in this Church. I testify that they are called of him and that they lead by divine authority. The Lord says it is given unto the President to have the spirit and to be like unto Moses, a prophet, a seer, and a revelator, having all the gifts of God which he bestows upon the

head of the Church. That is what we have, and is what we will always have in our leaders. God help us to be true to them, I pray in the name of Jesus Christ, Amen.

ELDER JOSEPH J. DAYNES

President of the Western States Mission

I am delighted, my brethren and sisters, to be here to represent the Western States Mission. I rejoice in the opportunity that has come to me to be called to this responsible position. I love it. It is wonderful.

We have in our mission some of the noblest and finest Elders and lady missionaries ever sent out by the Church. Our work is progressing, our baptisms are reaching high numbers. I want to say that during this past month we have baptized forty-two souls. Our tithes for last month show an increase of 133% over the same period a year ago.

We love our work, we bring you words of greeting. God has blessed our mission. It is a delightful place to be. We hope there will be many young men and young women come into our mission. We can teach them the Gospel, they will enjoy their labors, and I am sure that excellent results will follow.

I was thrilled with the broadcast this morning by the Choir, and wish to pay a tribute to them. Having been raised in the environment of music I can appreciate the wonderful work that they have done. Music mellows the heart, softens the soul, brightens the intellect, and increases one's interest in eternity. It develops love and brotherly interest, thaws out the iceberg soul, permits the tears to flow, and fills one's heart with a desire to serve God.

I thank God that I am a member of this Church. It is marvelous and wonderful. I rejoice in the very delightful way the non-members of the Church receive us. Prejudice has gone, interest is to be found everywhere. We find friends everywhere we go. The Lord is blessing our work.

I know that the Gospel is true. I know that God lives. I know that Jesus is the Christ, and I know that Joseph Smith was a prophet, and the Western States Mission stands one hundred per cent behind the President of this Church in their desire to serve and to do their part as God directs them.

May his peace and favor attend each and every one of us in our desire to serve him, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I am very sorry that we have had to skip again five or six returned mission presidents who have not had an opportunity since their return to speak at a general conference. Notwithstanding that three of the General Authorities are away we have not been able to hear from all those whom we desired to address us.

I have been pleased beyond expression with the very splendid

meetings we have had. Perhaps we should begin conference at least one day earlier; or else, say, at 9:45 and at 1:45, and in this way get in an extra half hour each day; then perhaps we could get through and hear from all the brethren from whom we would like to hear.

LAST CONFERENCE THE BEST

It is a common phrase that our last conference is our best one; and I suppose the reason is that we have the proper spirit. Things have been so difficult financially during the past years that I believe there is a greater appetite on the part of the people spiritually than they had a year ago, and that accounts perhaps for saying that we have had a very fine conference, one of the best that I have attended since becoming the President of the Church.

FAITH—HOW DEVELOPED AND MAINTAINED

I am grateful indeed for the advancement of the Church, for the faith of the people. Faith is a gift of God, and faith comes to each and all of us who serve God and supplicate him for the guidance of his Spirit. There is no danger of any man or woman losing his or her faith in this Church if he or she is humble and prayerful and obedient to duty. I have never known of such an individual losing his faith. By doing our duty faith increases until it becomes perfect knowledge.

It has been a source of great pleasure to me to listen to the testimonies that have been borne here of an absolute knowledge of the divinity of the work in which we are engaged.

INSTRUCTIONS REGARDING SELECTING MISSIONARIES

I wish again to ask the presidents of stakes—I intended to do it last night, but forgot—before recommending a man for a mission to sit down with him and find out if he is ready to go and if he is capable of representing the Church in the mission field. We do not want any more missionaries to be sent into the world to be reformed. Do not forget this. We do not want bishops to listen to the pleadings of fathers and mothers to send us young men who perhaps will smoke before they get across the ocean. We want every president of a stake to sign his name at the bottom of a recommendation and write a few lines on the recommendation form or write a letter with every recommendation, saying that he has interviewed the person recommended and found him to be in every way worthy to go into the mission field. If they do not do this we will have to send the recommendation back to them. We want them to know by personal conversation, by sitting down and talking with the young man or the young woman, that he or she has a willingness to go on a mission. I am not asking that they shall have a testimony; but I want them to be clean, and I haven't the least doubt on earth, if they go out clean and with a desire to serve, that God will give them not only faith but a knowledge of the divinity of the work in which we are engaged.

BLESSES SAINTS

I think that covers all that I want to say, except that wherein the power is given to me, with all my heart and soul, I bless the Latter-day Saints. I thank them from the bottom of my heart for their faith, and for their prayers in my behalf, and am grateful to have had their faith and prayers. I am stronger, and have more vitality, also have greater force, than I had thirty years ago when leaving to preside over the European Mission. I believe that all true, faithful, diligent Latter-day Saints have given to me the best that is in them, in supplicating God in my behalf, for his Spirit, for health, for vigor of body and of mind. I pray that God's blessings may be upon Israel and upon all honest men everywhere. I pray with all my heart that those who have made mistakes will repent; and by this we may know that they have repented—they will confess their sins and depart from them.

God help them to do that, is my prayer, and I ask it in the name of our Redeemer, Amen.

The Choir sang an anthem, "The Lord Victorious."
President Heber J. Grant pronounced the benediction.
Conference adjourned for six months.

The singing at the various sessions of the Conference was conducted by Anthony C. Lund, assisted by Albert J. Southwick, David E. Smith, and Charlotte O. Sackett.

Accompaniments and interludes on the great organ were played by Frank W. Asper and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON
Clerk of the Conference.

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THE FALLING AWAY

By B. H. ROBERTS

This new work is a ringing challenge to Christendom and a frank indictment of the multifarious creeds that are an outgrowth of the disintegrated Apostolic Church. It shows most conclusively and brilliantly that all the churches had departed from the true pattern of Christ and lost the authority completely, long before the New Dispensation was ushered in through the instrumentality of Joseph Smith.

Yet the motive of the author is not to tear down, but rather to build up; had there been no "falling away," the claim of the prophet of the New Dispensation would have been an imposture; if there was a "falling away," however, his claim is credible. It was to establish this fact sharply and conclusively that these radio addresses were given. All who heard Elder Roberts or who will read these published discourses, will agree that he has accomplished the end in a scholarly and convincing manner.

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